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APRIL
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April, 1958

Vol. 40 No. 4

WORLD CALL

International Magazine of Disciples of Christ

The Cover

From Wolfe County, Kentucky, Bookmobile Headquarters in Hazel Green Academy, the bookmobile librarian covers the ridges, hollows and curves of the county in making the lending library available to the people. In the cover picture a four-year-old boy and his grandmother are seen making their selections. This bookmobile was a gift from the International Harvester Company to whom we are indebted for the *Schaeffer* and *Seawell Black Star* photo.

Hazel Green Academy is a home missions institution of The United Christian Missionary Society. Henry Stovall is principal of the Academy.

Hidden Answers

1. What is a bookmobile?
2. Why was Bishop Fiordelli of Prato (Italy) convicted?
3. What do "white robes" signify?
4. What happened at Kawasaki?
5. Define "Motivation Research."
6. How many more ministers will Disciples need by 1975?
7. Who is Arthur J. Stanley?
8. Which agencies of Disciples are assisting territorial churches?
9. How many members does the Pension Fund have?
10. Name some missionary builders.
11. What does Jesse Ybarra do?

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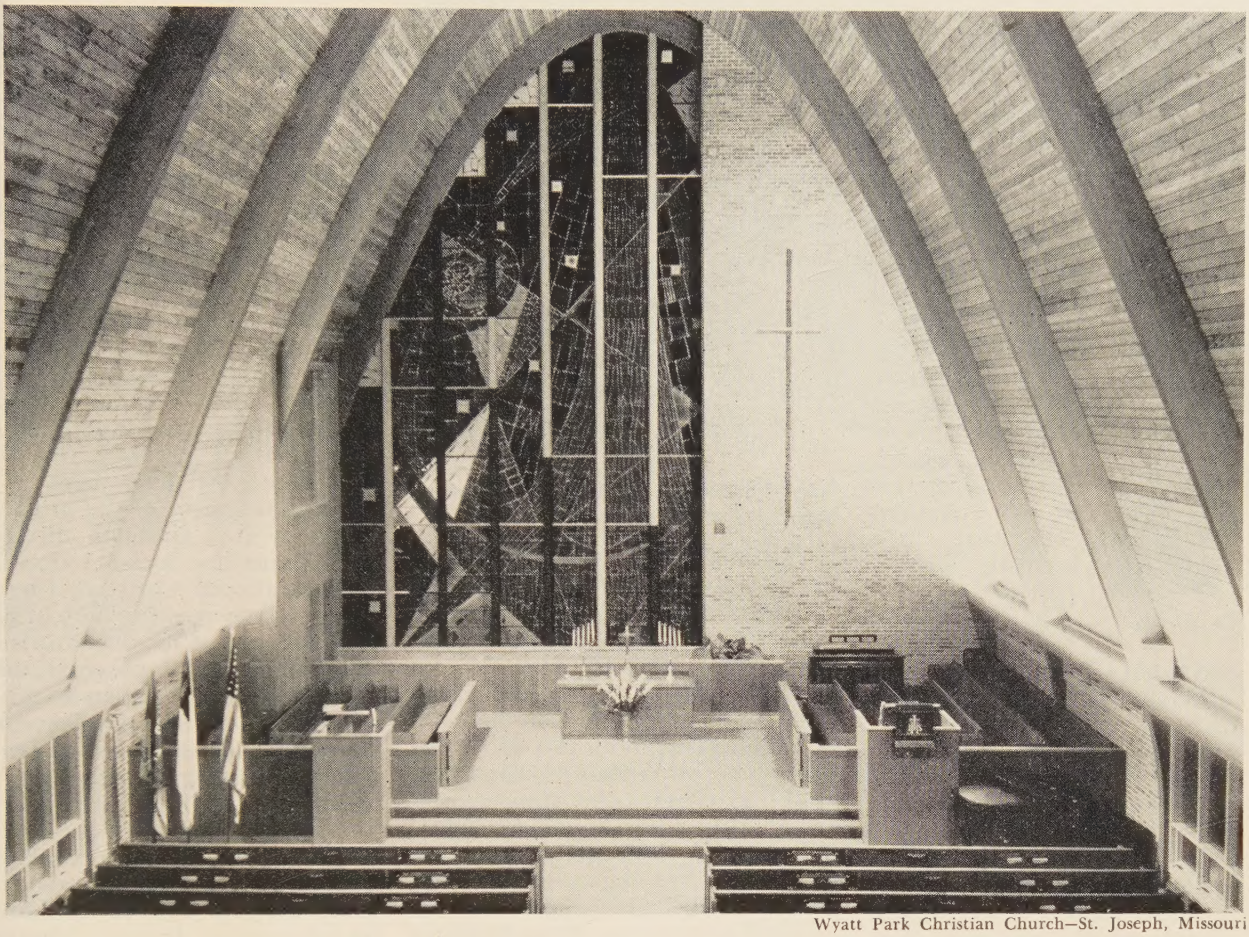

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Global Highlights

News of the World Through the Eyes of the Church

Teegarden Named Arkansas Secretary

Little Rock, Ark.—Kenneth L. Teegarden, minister of First Christian Church in Fort Smith, Ark., since 1955, will begin work here on May 1 as executive secretary of the Arkansas Christian Missionary Society. He succeeds Ira D. Crewdson, Arkansas state secretary for the past twelve years.

Mr. Teegarden

A native of Cushing, Okla., Mr. Teegarden is a graduate of Phillips University, Enid, Okla., holding the A.B. and M.A. degrees. He received his Bachelor of Divinity degree from Brite College of the Bible, Texas Christian University, Fort Worth.

The 36-year-old minister has served pastorates in Oklahoma and Texas. A former law student at Oklahoma State University, Mr. Teegarden entered the ministry in 1940. In 1954 he was named the outstanding citizen of Vernon, Texas, and received the distinguished service award from the local Chamber of Commerce.

Mr. Teegarden is serving as a member of the executive committee of the National Benevolent Association of the Christian Churches (Disciples of Christ), the seminary council at Phillips University, and the recommendations committee of the International Convention of Christian Churches (Disciples of Christ).

His wife is the former Wanda Strong, also of Cushing, Okla. The Teegardens have two sons, David, 12, and Kirk, 7.

Medical Work Grows in Nepal

Kathmandu, Nepal.—The work of the United Mission to Nepal, still new in this once-isolated land north of India, is growing rapidly and is winning support from Nepalese leaders.

King Mahendra of Nepal and his queen attended the opening last fall of the new children's ward at the Mission's hospital here in the capital city.

Ground was broken this past February for a new hospital in Bhatgoan, one of the needy outlying districts.

Disciples of Christ participate in the United Mission to Nepal through Miss Elizabeth Hill, missionary-nurse with The United Christian Missionary Society, who serves on the staff. Her field is in midwifery.

New Churches to Get Supplies of Hymnals

St. Louis, Mo.—Twenty-five copies of *Christian Worship: A Hymnal* and one copy of *Christian Worship: A Service Book* will be made available to any new Christian church (Disciples of Christ) by the Christian Board of Publication here.

Announcement of the offer was made here by Wilbur H. Cramblet, president of the publishing house.

Disciples expect as many as eighty-five churches to be started this year. It is anticipated that at least 150 new churches will be launched each year in the decade of the 1960's during a new church program emphasis of Disciples.

Church Project Seeks End of Housing Bias

Buck Hill Falls, Pa.—Disciples of Christ are among five communions which will begin a program in three cities next fall to help break down racial barriers in housing.

Church members in each of the cities, yet to be selected, will be urged to fight for racially integrated housing. The communions are pooling financial resources to finance the project for three years.

Announcement of the project was made by Ray Gibbons, director of the Council for Social Action of the Congregational Christian Churches, at the winter meeting here of boards and agencies of his denomination.

Sponsoring the program will be the Council on Christian Social Progress, American Baptist Convention; department of social welfare, The United Christian Missionary Society; Board of Social and Economic Relations, The Methodist Church; department of social and economic relations, Presbyterian Church in the USA; and the Council for Christian Social Action, United Church of Christ.

The latter church represents both

Services Held for Cyrus M. Yocum

Funeral services were held on Feb. 20 in Indianapolis for Cyrus M. Yocum, missionary executive and educator who died on Feb. 18 at the age of 74.

Dr. Yocum

Dr. Yocum was for thirty years associated with The United Christian Missionary Society, first as executive secretary of its department of India and Japan and later as chairman of its foreign division. He began his service with the Foreign Christian Missionary Society in 1917.

Prior to his association with the United Society he served pastorates in Pennsylvania, Ohio and Indiana. He was a graduate of Bethany (W. Va.) College.

Active in ecumenical affairs, he was in 1949 chairman of the Foreign Missions Conference of North America. He was associated with a number of interdenominational boards.

Upon his retirement from the United Society in 1950, Dr. Yocum taught missions at The College of the Bible, Lexington, Ky., and at the Butler School of Religion. *(See editorial on page 10.)*

Dr. Yocum's first wife, who had been Miss Jeannette France, died in 1950. In 1953 he married Miss Edith Eberle, former missionary to the Philippines, who survives him. Other survivors are a son, four grandchildren, one brother and four sisters.

General Council of the Congre-
onal Christian Churches and the
ngelical and Reformed Church,
ch merged into the United
irch of Christ last June.
Iain purpose of the project, said
Gibbons, will be "to develop
lic opinion favorable to desegre-
on and thus to influence com-
nity practices and attitudes."

irch Agency Places 000 Television Programs

NEW YORK. (RNS).—More than
000 programs were placed on tele-
on stations last year by the Na-
nal Council of Churches' Broad-
ting and Film Commission, it was
orted at the group's annual meet-
here.
Of these, 56 were half-hour net-
rk programs presented over 140
S or NBC stations. In addition,
agency sponsored 260 radio pro-
ms.

ciples Launch acher Enlistment

NDIANAPOLIS.—A new program to
ist a "teaching ministry" for col-
es and seminaries of Disciples of
rist has met with initial success.
is is the report presented at the
eting of the Board of Higher Edu-
ion held here March 6-8.
Of 125 Disciples in graduate
ools who responded to contact by
Board, the report says, eighty
pressed a definite interest in col-
e teaching in a church-related
ool. Twenty-eight expressed some
erest.
The program was launched by the
ard at the request of its thirty-
r affiliated institutions.
"Our purpose is to do something
nediate about the critical need
college teachers," said Donald
Reisinger, assistant executive sec-
ary of the Board of Higher Edu-
ion. "Through the joint efforts
the Board and The United Chris-
n Missionary Society we are en-
ed in a long-range enlistment pro-
m, but this approach to grad-
e students is necessary to answer
immediate pressing needs."
According to Mr. Reisinger, per-
al letters went out to several
ndred Disciples who are in uni-
sities pursuing Ph. D. degrees in
ied fields. These students were
sented with teaching opportuni-
in church-related institutions
l were invited to indicate their
erest in further consultation, guid-
e and placement.
"As this program progresses," says
. Reisinger, "we will be expand-
ing our teacher placement facilities. We are including all the various 'disciplines' or areas of teaching. In the past our service has been a modest one due to staff limitations."

The assistant secretary stressed the fact that the prospective teachers are being approached from the standpoint of the church vocation. The enlistment program emphasizes the fact that teaching in a church-related college, seminary, or student foundation is a vital Christian ministry.

—Photo by Colmenares

At the door of the chapel of the Evangelical Seminary of Puerto Rico are, in foreground, Mayor Robert Wagner of New York City, left, and Thomas J. Liggett.

Puerto Rican Seminary Gets New Building

THE modern new building of the Evangelical Seminary of Puerto Rico, Rio Piedras, was dedicated on Jan. 12. The structure, which houses administrative offices, chapel, dining room, library, social room, classrooms and professors' offices, was built at a cost of $80,000.

Six mission boards cooperate in the seminary, which has as its president Thomas J. Liggett, missionary with The United Christian Missionary Society. Participants in addition to Disciples of Christ are Methodists, Presbyterians, Evangelical United Brethren and the United Church of Christ. All have contributed to the cost of construction, as have industrialists of the island and other friends of the seminary.

Some 600 persons attended the dedication services at which Domingo Marrero, former professor at the seminary, gave the principal address.

Besides serving the academic needs of the seminary, the new building will serve the entire Evangelical community of the island. It will provide a meeting place for many types of groups, and its location on a principal avenue next to the University of Puerto Rico makes it easily accessible.

Churches and Government Urged to Forge Partnership

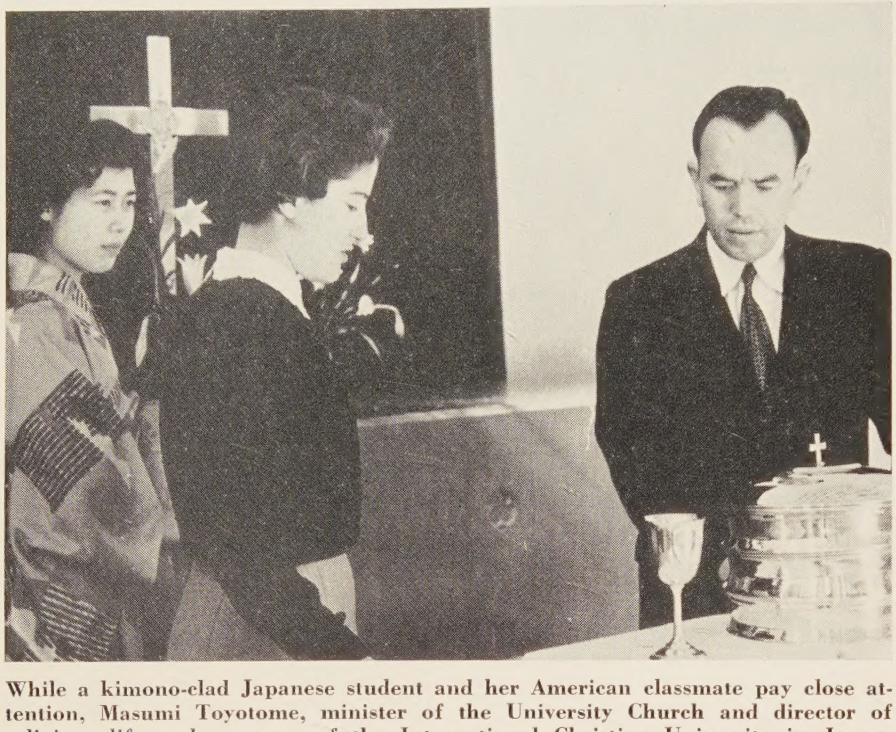
ATLANTIC CITY, N.J. (RNS).—R. Norris Wilson of New York, executive director of Church World Service, warned here recently that unless churches and the government join forces in a massive assault on world want and misery "another war is inevitable."

"The forces of religion and government must hammer out a firm partnership in this major effort to relieve misery and do it soon," he said. "Both the churches and the government must stand ready and eager to get on with the job."

He addressed some seventy-five church relief leaders attending the annual meeting of the CWS board of managers. The agency is the international relief arm of the National Council of Churches. Disciples of Christ, one of twenty-five communions cooperating, share in the work of CWS through their Week of Compassion offerings.

Dr. Wilson said that "as working partners in relieving world misery," churches and the government have "certain things to do that only can get done by both working together." Among these he cited "resettling homeless millions, feeding masses of the hungry, clothing millions who

Japanese Christians Prepare for Easter



While a kimono-clad Japanese student and her American classmate pay close attention, Masumi Toyotome, minister of the University Church and director of religious life and program of the International Christian University in Japan, plans arrangement of communion trays and chalice for this year's Easter service. The university is a cooperative venture in which American Disciples participate.

are in rags, and rehabilitating the lives of the hopeless."

"From time to time," he said, "we of the churches must goad the governmental partner into doing things that are on the religious conscience of the people."

Disciples Name New Urban Work Director

INDIANAPOLIS.—Arthur J. Stanley of Spokane, Wash., will take up duties on April 15 as national director of urban work for The United Christian Missionary Society.

Mr. Stanley, who has been executive secretary of the Greater Spokane Council of Churches since July, 1953, will succeed Fred W. Michel, who resigned to take a position with the Church Federation of Greater Indianapolis.

As director of urban work Mr. Stanley will promote the organization of city church unions, will counsel such organizations regarding new church projects, will conduct surveys for location of new churches and relocation of existing churches, and will give assistance in matters of city program and strategy. He also will conduct urban church institutes and will prepare materials and articles in this field.

Mr. Stanley received the B. Th. degree from Northwest Christian College and the B.S. degree at the University of Oregon, both of Eugene, Ore., and the Bachelor of Divinity degree at Colgate-Rochester Divinity School, Rochester, N.Y.

Before joining the council at Spokane, Mr. Stanley had been executive secretary of the Council of Churches at Portland, Ore. He has held pastorates in Oregon and New York.

Mr. Stanley is married and has one son.

Young Disciple Named To NCC Division Council

INDIANAPOLIS.—Miss Betsy Barnes of Nashville, Tenn., president of the International Christian Youth Fellowship, has been named a member of the executive council of the National Council of Churches' division of Christian life and work.

As a delegate from the division she will have membership on the general board of the National Council.

Miss Barnes, who heads the youth organization of Disciples of Christ, was one of four leaders of Christian youth activities nominated by various communions for the NCC position.

According to James L. Ballinger of the department of religious education of The United Christian Missionary Society, which submitted Miss Barnes' nomination to the National Council, this is the first time in the history of the NCC that a young person has served in either of the two capacities.

Miss Barnes was elected president of the Christian Youth Fellowship last August after serving for a year as associate president. Last fall she spent four months on subsistence salary as a special CYF worker in the United Society's religious education department.

Canadian Church Budgets Boosted Through Campaign

TORONTO, CANADA. (RNS).—Annual budgets of 435 churches in Canada were increased from $8,849,276 last year to $11,461,255 this year in the biggest Protestant stewardship campaign ever undertaken in this country, officials of the Canadian Council of Churches reported here.

Participating in the drive were churches of eight communions, including Disciples of Christ.

Thousands of laymen canvassed the churches' membership in the fund-raising drive which was based on the "sector plan," an idea first developed by the American Baptist Convention.

Under the program, a house-to-house solicitation of church members is made by fellow members who have been intensively trained in congregational fund-raising. The program seeks to make every church member responsible for his congregation's budget.

Leaders of the program traveled from coast to coast to organize, counsel and direct the campaign.

Disciples of Christ have 6,763 members in eight provinces of Canada. The 1957 *Yearbook* reports that these members gave a total of $262,081.50 for local expenses and had a per capita giving of $8.32 to all causes.

Bader Honored by New York Protestants

NEW YORK.—Jesse M. Bader, general secretary of the World Convention of Churches of Christ (Disciples) was honored recently by the Protestant Council of the City of New York. He received the council's distinguished service award for outstanding contribution to the council, to his own communion, to the local church and to the ecumenical movement.

The award was presented at the fourteenth General Assembly of the council held here in February. The Protestant Council elected its first

Special Days

1 6 Easter Sunday
1 20 Christian Higher Education Day
1 27 Rural Life Sunday

ro president at the assembly. He ardner C. Taylor, pastor of Con- Baptist Church in Brooklyn. Taylor, 39, is also the first Bap- and the youngest minister ever ıead the council, an official ıcy for cooperative work among 0 Protestant churches of thirty- communions in the metropoli- area.

). White Gets ted Society Post

DIANAPOLIS.—L. O. White, pas- of First Christian Church in anon, Ore., begins work on May a national director of special and a field representative for United Christian Missionary ety. *(Photo on page 48.)*

orn in Texas, Mr. White has had pastorates in Oklahoma, Montana and Missouri. He studied at Phillips University, Enid, Okla., and Brite College of the Bible, Texas Christian University, Fort Worth.

In 1953 Mr. White studied church conditions in Europe, and in 1956 he and his wife organized a group which toured thirteen countries of Europe and the Middle East.

Active in leadership among Disciples of Christ, Mr. White has served on the Home and State Missions Planning Council and has had numerous other brotherhood responsibilities. Locally he has served as president of the Lebanon Ministerial Association.

Mrs. White is the former Grace F. Hovey of Montrose, Colo. Educated at Northwest Christian College, Eugene, Ore., and Phillips University, she has been active in YWCA and women's work in Missouri and Oregon. The Whites have two married daughters, Mrs. R. D. Porter and Mrs. C. D. Land.

WCC Leaders to Meet Russian Churchmen

LONDON.—A meeting "somewhere in Europe" between representatives of the World Council of Churches and the Moscow Patriarchate of the Russian Orthodox Church has been set for early August. The announcement came following the World Council's executive committee meeting here Feb. 10-14, which was attended by five leading American churchmen.

Welcoming a letter from Metropolitan Nikolai proposing the meeting, Franklin Clark Fry, Lutheran leader from the United States who serves as chairman of the WCC Central Committee, expressed the hope that it would result in "a greater understanding of each other's positions."

"There is a . . . lot of explaining to be done," commented W. A. Visser 't Hooft, WCC general secretary, who said that the Russian Orthodox Church declined membership in the

Disciples Meet in Detroit to Aid New Church Development

OME of the problems involved in providing new churches for erica's rapidly growing popula- were faced Feb. 17-18 by agency ers and local ministers of Dis- es of Christ.

Meeting in Detroit, these men women discussed the planning financing of new churches—two factors in church establishment. onsoring the conference were Board of Church Extension of ciples of Christ and the depart- t of church development and ngelism of The United Christian sionary Society. Two other conferences on new churches had been held previously by the Board of Church Extension, but this was the first joint meeting.

Both the United Society and the Board of Church Extension have responsibility in the development of new congregations, the former having responsibility primarily for maintenance aid to strategic churches which do not have adequate financial undergirding. The Board of Church Extension provides many services for new churches.

Attending the conference were two city secretaries, one state secretary, a state church development executive, and eight ministers of new churches. J. Clinton Bradshaw and Hermon E. Burke of the United Society; and William T. Pearcy, Rolland H. Sheafor, Charles J. Betts, and Harold R. Watkins of the Board of Church Extension attended and provided conference leadership.

Three groups met. These groups discussed financing, capital funds and budget; ministerial leadership, internal organization and program; and long-range planning. Out of the discussions came a number of helpful planning suggestions.

lved in a discussion at the Detroit conference are, left to right, Mr. Watkins, W. W. McReynolds of Iowa, Dr. rcy, Wendell Pew of Minnesota, and Mr. and Mrs. Frank Leggett of North Carolina. The meeting was held in February.

world body when it was organized but stated then that its decision was only "for the present."

Reports India Not Unfriendly to Church

ST. LOUIS, MO. (RNS).—Although the government of India has restricted the number of missionaries allowed to enter the country, it is "not unfriendly to the church," a Lutheran official said at a meeting here recently.

Arnold H. Grumm said India is "trying to play fair with all religions," even though "they want Indians to handle things."

On his return from a six-week visit of missions in India, Dr. Grumm said that growing urbanization and industrialization, combined with the efforts of the churches, are working toward the breakdown of the caste system.

The resurgence of Hinduism, he said, may contribute to the strength of the Christian church in India. "If anyone joins the church now," he said, "he has to give up something. Membership under those circumstances means something."

World Council Resettles Total of 97,496 Refugees

GENEVA. (RNS).—The World Council of Churches resettled 28,146 persons during 1957 through its division of interchurch aid and service to refugees. This is the report presented here to the division's administrative committee.

This brings to 97,496 the number of refugees the division has resettled in more than forty countries since 1942.

The report noted that the World Council's refugee office in Yugoslavia was closed on Jan. 25. It said this marked the conclusion of resettlement operations for 19,000 Hungarians who fled to Yugoslavia after the 1956 revolt in Hungary. The World Council was among several voluntary agencies which cooperated in helping the refugees.

Jamaican Government Seeks School Expansion

KINGSTON, JAMAICA.—Oberlin High School, sponsored by Disciples of Christ, has been asked by the government to expand its facilities to take care of five times the number it now serves. The average number of students enrolled in classes now is about 65-70. The Jamaican government asks that facilities be increased within the next five years to serve at least 350 pupils.

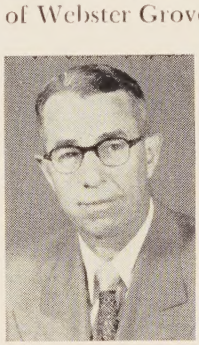
John T. Horber, missionary in Jamaica with The United Christian Missionary Society, reports that this will mean that new dormitories, classrooms and other facilities "will have to expand in like manner."

"C. A. Robertson, the principal, is overjoyed at the prospect of the Disciples' witness being made to such an increased number," Mr. Horber adds. "He is also overwhelmed at the opportunities which now present themselves for added teaching and expanded curriculum."

Mr. Horber reports that already Miss Gladys Harrison, assistant principal who has studied in the United States, is busy establishing departments of crafts, domestic science and recreation.

Beneath the Spire

HAROLD C. MCCLINTOCK, elder and vice-chairman of the board of Webster Groves Christian Church, Glendale, Mo., has been a city manager for 25 years . . . holds this position in Webster Groves, going there from Holland, Mich. . . . graduate of Colorado State University with B.S. degree . . . was elder, board chairman and Sunday church school teacher of First Christian Church, Boulder, Colo.; also elder and chairman of board of Park Place Church, Hutchinson, Kan. . . . former vice-president International City Managers' Association; president, last year, of the Missouri Association . . . member YMCA and Kiwanis Club . . . he and his wife have four children, six grandchildren.



Mr. McClintock

* * *

DOROTHY DORNON (MRS. FORREST L.) RICHESON of Minneapolis, Minn., is member Commission on Brotherhood Finance, elected by Assembly of International Convention of Christian Churches (Disciples of Christ) at request of Unified Promotion . . . former member boards of managers and trustees of The United Christian Missionary Society . . . educated at Denver and Drake Universities, holds B.S.L. degree from latter . . . she and her husband, minister of First Christian Church, Minneapolis, made a world missions tour last year . . . they have a daughter, Linda Ann . . . Mrs. Richeson has served on CWF board for Minnesota, North Dakota and South Dakota; the Disciples' religious education committee for upper Midwest, and on board of Minneapolis Council of Church Women . . . has worked for a better community through Community Fund, YWCA and League for Planned Parenthood.

Mrs. Richeson

* * *

JOHN R. COMPTON, 32, minister Wehrman Avenue Christian Church, Cincinnati, Ohio, since 1948, served previously with Fulton Street Church, Palestine, Tex. . . . born in Canton, Ohio, he holds B.S.L. degree from Jarvis Christian College, also studied at Butler School of Religion and Yale School of Alcohol Studies . . . he and his wife, Lucile A., have two children, John R., Jr., 11, and Jacqueline, 9 . . . Mr. Compton is serving third term as president of interdenominational Ministerial Alliance of Greater Cincinnati; past president and chairman trustees Ohio Christian Missionary Convention; co-president, for third term, National Christian Missionary Convention's Ministers' Fellowship, chairman community relations department and member executive board of Cincinnati Council of Churches; member board of directors of Ohio Christian Missionary Society and board of directors of International Convention of Christian Churches (Disciples of Christ).

Mr. Compton

—BELL RINGER

WORLD CALL

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LUME XL APRIL, 1958 NUMBER 4

Privilege for the Clergy?

A RECENT decision of an Italian court stirred up a tremendous controversy in that country and elsewhere. On March 1 Bishop Fiordelli of to was found guilty of criminal defamation of char- er by a tribunal in Florence. The New York Times orted:

Costs and damages were awarded to the plaintiffs, ouple whom the bishop had denounced in a pas- al letter as 'public sinners' living in 'scandalous con- inage' because they had married in a civil ceremony ead of in the church."

The bishop's intention in denouncing the couple to uphold the dignity of marriage. Not many uld question the purpose thus broadly stated. But ther would many agree that the bishop helped the se of marriage as a sacred institution of the church en he held up as immoral two people who chose be married according to the laws of the land but in the church.

Ve believe that it is not good for any church to m for its clergy a place of privilege before the law. religion can gain anything worth having through cial powers granted by the state. To hold or even such powers separates the church from the peo- It also lowers the regard in which they hold the itutions of religion.

Missions Tomorrow

NUSUAL opportunities for immediate, large-scale service in Africa face the mission boards of Amer- n churches. The whole of Africa is now a "con- ent of decision." Such was the emphasis of Roy G. ss as he reported recently to the general board of National Council of Churches of which he is gen- l secretary. Dr. Ross was reporting on a two-months' t to African mission stations.

A special opportunity is in the field of education, ording to Dr. Ross. Great advance in education is ing place and governments are leaning heavily on churches for help. Nationalism is growing, how- r, and this will mean the end of dependence on stern missions and missionaries. Lessons learned Asia should enable us to plan ahead.

Another observation of the Council executive was on the weakness which arises from the divisions of Christianity. These are most apparent in Africa.

At the same National Council sessions, Virgil A. Sly, Disciples' mission executive and a vice-president of the Council, sounded similar warnings. The younger churches in many lands, said Dr. Sly, are sensitive to the new nationalism and will not remain dependent on U.S. mission boards. There is need for a new approach. This might endanger individual interests, but it will advance the Kingdom of God.

These men and others see missions tomorrow depending in part on two things. One is the ability of the West to understand the new Asia and Africa. The other is the ability of the churches to act together.

Cooperation Is on the Increase

MORE churches and more church members are supporting the cooperative work of Disciples of Christ than ever before. We draw evidence for this statement from reports made at a recent meeting of the board of directors of Unified Promotion.

Disciples give to most of their cooperative work through Unified Promotion. Trends of such giving determine to a large extent what happens to the brotherhood's program of outreach.

In 1949-50 congregations with a total resident membership of 1,008,410 made contributions through Unified Promotion. Last year the supporting churches represented 1,228,179 members.

This increase is not due just to a general gain in church membership. There was such a gain. But church membership as a whole increased by 10.4 per cent in these years, while the number of members in churches supporting Unified Promotion grew by 21.8 per cent. At the same time there was a 12.9 per cent loss in the number of members belonging to churches which did not cooperate in this program.

These comparisons provide an eloquent commentary on the values of cooperation. The figures speak for themselves. They say that working together works! They also say that members of the Christian churches are committed more and more to the principle of doing things together.

"He Helped the Kingdom Grow"

CYRUS M. Yocum, who died on February 17, was associated with a period of unusual development and growth of world Christianity. Dr. Yocum was an administrator in the field of world missions for churches of Disciples of Christ for thirty-three years. He became an executive of the Foreign Christian Missionary Society in 1917. He continued his service after the F.C.M.S. entered into The United Christian Missionary Society and until his retirement in June, 1950, as chairman of the division of foreign missions. After retirement he served a fruitful period as professor of missions at The College of the Bible at Lexington, Kentucky. In the 1957 fall semester he taught missions at the School of Religion of Butler University.

Thus for more than four decades Dr. Yocum was either administering world missionary work or teaching missions on a graduate level.

When Dr. Yocum retired from the United Society in 1950, WORLD CALL asked him to write an article on the changes he had witnessed in this third of a century of service. We gave him the title, "I Watched the Kingdom Grow." With the article we carried a boxed-in statement bearing the title, "He Helped the Kinggom Grow." In this we called attention to the modesty which had prevented Dr. Yocum from claiming the credit justly due him in the relating of this story of thirty-three years of foreign missions progress.

FROM the June, 1950, issue of WORLD CALL we note some of the developments of which Dr. Yocum wrote. And we record here again our respect for the substantial character of his own contribution to the work of which he was a part.

Here are just a few of the things which came to pass as he helped the kingdom grow:

Membership in foreign missions churches of Disciples of Christ increased from 21,962 to 94,070, a gain of more than 300 per cent, while church membership in Canada and the U.S.A. grew by only 41 per cent.

In these same years the number of self-supporting churches in foreign fields of the Disciples grew from none to 496.

In the first year of his leadership the churches abroad raised $87,449. Dr. Yocum saw this amount grow to $539,883.

He saw 214 schools with 9,694 pupils increase to 335 schools with 18,496 pupils. In addition, there were 14 new union schools with 7,151 pupils. Thus the total number of pupils had reached 25,647.

Medical treatments in hospitals increased from 308,552 to 618,686 in these years.

The number of national workers in the employ of Disciples' missions grew from 971 to 2,439. Many were well-trained men and women. Much administrative responsibility was placed in their hands.

Increasingly, Dr. Yocum saw Disciples joining with other churches in cooperative work. He helped in this movement. He was especially active in the work of the Foreign Missions Conference, now the division of foreign missions of the National Council of Churches. In his 1950 article he wrote:

"Ninety per cent of the total work of the boards [cooperating in the F.M.C.] is carried on by them separately and 10 per cent is administered cooperatively. Nevertheless, the boards spend their 90 per cent on their own work *in the spirit of cooperation and not in unseemly competition.*"

DR. Yocum's concern for the unity of the church and for cooperation in every possible area of missionary endeavor was strengthened at the great Madras Conference of the International Missionary Council in 1938. He became more and more a spokesman for the unity of the church and the unity of mankind.

At the funeral services of Dr. Yocum, A. Dale Fiers told of the native name given him years ago in Congo. It was *Losanganya*—"the uniter." Those who knew the man will agree with Dr. Fiers' comment: "With their keen insight into human nature these Congolese Disciples picked a name that expressed Dr. Yocum's essential character."

Here is a man who saw great events take place, but who was no idle spectator. In many lives in many lands he helped the kingdom grow.

Messengers of the Gospel

Dr. Turley

In 1912 W. R. Warren was secretary of the Board of Ministerial Relief. Like the Pension Fund, this board was concerned with lifetime support of ministers and missionaries.

Warren believed that this cause was basic to kingdom work at home and abroad. He wanted to gain brotherhood-wide acceptance for this cause. With leaders of other boards he came to the conclusion that a widely read united magazine concerned with the total outreach of the church was the best answer.

After seven years of work through a preparatory committee, WORLD CALL was launched in 1919 as an International Magazine of Disciples of Christ. Warren was its first editor, serving into 1929. Through the years he had been closely associated with the Pension Fund and became its executive vice-president on giving up the editorship.

WORLD CALL surpassed Warren's expectation. The need for it grows. Only as Christians accept responsibility for the support of the gospel messengers can the Pension Fund measure up to its task. WORLD CALL's full usefulness can come in the universal adoption of the *Every Home Plan.*

—HOLLIS L. TURLEY, *Executive Secretary Pension Fund of Disciples of Christ*

—RNS Photo

Who Wants to Live Forever?

By ROBERT J. McCRACKEN*

. ROMAN Catholic priest whose parish is in a slum in Liv- ol, England, spent days in a beautiful e with spacious nds in Beverly Hills, ornia. As he took of his host he said, perfectly wonderful . I don't know how are going to appre- heaven!"

rely there is some- g in that for each of We settle down, be- e very comfortable, blish ourselves so se- ly, or as we think so rely, that the thought heaven seldom visits minds and is not al- s welcome when it ents itself. F. W. H. rs, who was deeply rested in psychic phe- ena, talked with a nd about life after h. The friend tried to the conversation in her direction by say- "Of course, if you s me, I believe that shall all enter into nal bliss, but I wish would not talk about h disagreeable sub- ."

hy should talk about after death be dis- eable? It is usually to misconceptions. A assured me once that had no wish to spend nity in a white robe, ring a crown, strum- g a harp and singing ns interminably, even e streets were made old and the gates of pearl. It is incredible that e people should treat so literally the glorious gery of the Bible. It is all a picture; it is an at- pt to express the inexpressible.

hite robes are symbols of stainless purity, crowns oral victory, harps of abounding happiness, gold e timelessness of heaven (gold does not rust) and he preciousness of it. Stainless purity, moral vic- , abounding happiness, infinity—the Easter faith e promise of something we all want and never to want, something for which our hearts crave, ething not to be had in this world but to be d in heaven.

nd what makes all this urgent and imperative for us, no longer a matter of indifference and unconcern, is when bereavement invades the home or the immediate circle of our friends. We want to be assured then that it is not "good-bye forever." The most convinced agnostic, when he stands by the grave of a well-loved person, has a moment when he cannot believe that the dear companionship which meant so much is finished forever. It is when love takes full possession of our hearts that the desire for immortality is strongest. Love cannot brook final separation or endure the thought of extinction.

Eighteen years after his wife's death David Cairns dedicated to her his greatest book. It was characteristic of the man that the book was dedicated not to her memory but quite simply "To H.W.C.," as if she were still beside him. Right up to his last days he used to say that all through the years (and he lived for thirty-six years after her passing) he had never lost the vivid sense that she was alive, more alive than ever, and not far away; and he never ceased to cherish the active expectation of a rich and happy reunion with her in the life beyond.

Does anybody maintain that he is not interested in immortality and has no wish to live forever? Are you not thinking too much about yourself? Think of others, an honored leader, a revered teacher, those most precious to you. Can you tolerate the thought of anyone precious to you being blotted out? Remember, too, that there are those to whom you are precious. Even if you can contemplate your own death and say, "I do not care whether that is the end of me or not," there are those who would care and do care deeply. There is so much in you that goes beyond yourself, so much that involves others, others whom you love and who love you.

Moreover, when anyone says that he has no wish to live forever he has failed to grasp what the Christian hope of immortality is. It is not just a promise of never-ending existence, without heights or depths,

. McCracken is the minister of Riverside Church in New York City.

without challenge or achievement. That would be a life of infinite boredom and monotony.

In the case of the Christian hope of immortality it is not just an endless prolongation of the life we know here on earth but a life that has quality as well as continuity. It is not just more of the same but something finer and better. Never think of immortality in terms of duration only.

"Tomorrow and tomorrow and tomorrow
Creeps in this petty pace from day to day . . . "

In these words Shakespeare has expressed the intolerable tedium of a mere succession of days. What the Christian faith means by eternal life is not never-ending existence but a life no longer subject to temporal conditions at all, without limitations, with many mansions, infinite realms where there are new truths to find, new beauties to enjoy, new personalities to know. "To die," said James Barrie, "will be an awfully big adventure."

On the tombstone of the historian John Richard Green were inscribed the words, "He died learning." Late in life William James was asked why he felt the practical need of immortality. He answered, "Because I am just getting fit to live."

Life Is Too Short

This life is too short for the fulfillment of our purposes and ideals. It is given for wisdom, and yet the oldest and wisest have so much to learn; for growth in goodness and yet so much evil remains; for patience and sympathy and self-control and love, and yet we are fretful and hard and weak and selfish.

But the living hope which the resurrection of Christ begets in us is that in the life to come the limitations which hamper our growth here will be removed. We shall find ourselves in a new environment in which our better nature will have its full development—strength of heart for higher service, vigor of mind for more truth, purity of soul for the vision of God.

When the Bible speaks of the rest that is the reward of those who enter heaven it does not mean idleness, endless relaxation, a kind of perpetual holiday. The rest the Bible speaks of is the absence of weariness and strain that comes with fruition and fulfillment, that comes from a mind at leisure with itself, that comes from perfect correspondence with a perfect environment. It means that faculties worthily employed here will be given fuller scope hereafter. Said Tennyson of the Duke of Wellington:

"We doubt not that for one so true
There must be other, nobler work to do."

"His servants shall serve Him." God will not take the tools from our hands just when we have learned how to handle them. We shall carry with us into the future life not our character only, but the powers and capacities we have acquired through honest effort and service here.

Such a prospect may have no attraction for the person who has not at least begun to love duty and beauty, truth and God. In heaven such a person would be like a man with no ear for music at a Beethoven concert. We ought to keep alive in ourselves and to cultivate the desire for our true country.

The New Testament does not teach that eternal life can be enjoyed only in the world to come or that we have to wait for death to know it. It tells us that we may enter into that life here and now and, though we may rightly think of death as the gateway to a fuller life, we ought not to think of it as the beginning of the life everlasting. The life everlasting begins not at the moment of physical death but at the moment of spiritual rebirth, the moment of conversion.

Nothing could be more emphatic than the saying of Jesus, "He who hears My word and puts His faith in Him who sent Me, has eternal life; no judgment will be passed on him; he has already crossed over from death to life." And again, "This is life eternal—to know Thee the only true God, and Jesus Christ whom Thou hast sent."

So far from turning attention away from this present life the Easter gospel sets it in true perspective, gives it meaning, direction, glory. In a sense you have to be otherworldly before you can properly appreciate the world and fulfill your true function in it. It is when you begin here to experience the life eternal that you try to make life here for others a foretaste of the life to come.

All of which brings me back to the conviction at the heart of the Easter message, "Blessed be the God and Father of our Lord Jesus Christ! By His great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead."

Heaven on Earth

IF thou art not in heaven in this life, thou wilt never be in heaven in the life to come. . . . My friends, you who call yourselves enlightened Christian folk, do you suppose that you can lead a mean, worldly, covetous, spiteful life here, and then, the moment your soul leaves the body, that you are to be changed into the very opposite character, into angels and saints, as fairy tales tell of beasts changed into men? . . . A sinful, worldly man enjoy being in heaven? Does a fish enjoy being on dry land? The sinner would long to be back in this world again. Why, what is the employment of spirits in heaven according to the Bible? What but glorifying God? Not *trying* only to do everything to God's glory, but actually succeeding in *doing* it—basking in the sunshine of His smile, delighting to feel themselves as nothing before His glorious majesty, meditating on the beauty of His love, filling themselves with the sight of His power, searching out the treasures of His wisdom, and finding God in all and all in God—their whole eternity one act of worship, one hymn of praise. Are there not some among us who will have had but little practice at that work?

CHARLES KINGSLEY, *1819-1875*

—Photo by Schaefer and Seawell, Black Star, for International Harvester

e arrival of the bookmobile at Head of Greasy Creek school, near Hazel Green (Kentucky) Academy, causes wide interest.

Seven Centers of Hope

Institutional Missions of Disciples of Christ Put Meaning into Many Lives

By ROBERT H. McNEILL*

THINK it is interesting to try to imagine ourselves in the place of a person who is taking part in some area of the home mission institution prom of Disciples of Christ. How would we feel? What uld we do?"

This imaginative possibility is suggested by Mrs. Mary ndy Dale, former Dallas, Texas, church leader who now executive secretary of institutional missions for e United Christian Missionary Society. In visiting seven major institutional centers in the United tes, Mrs. Dale received some of the following ideas d impressions from executives and teachers at these titutions.

MAGINE THAT YOU are a farm boy in the beautiful en hills of eastern Kentucky. You have a choice. u can stay home and work around the farm or you join 118 junior and senior high school boys and s (under a faculty and staff of thirty) at Hazel een Academy.

Mr. McNeill is publicity director for The United Christian Missionary ty.

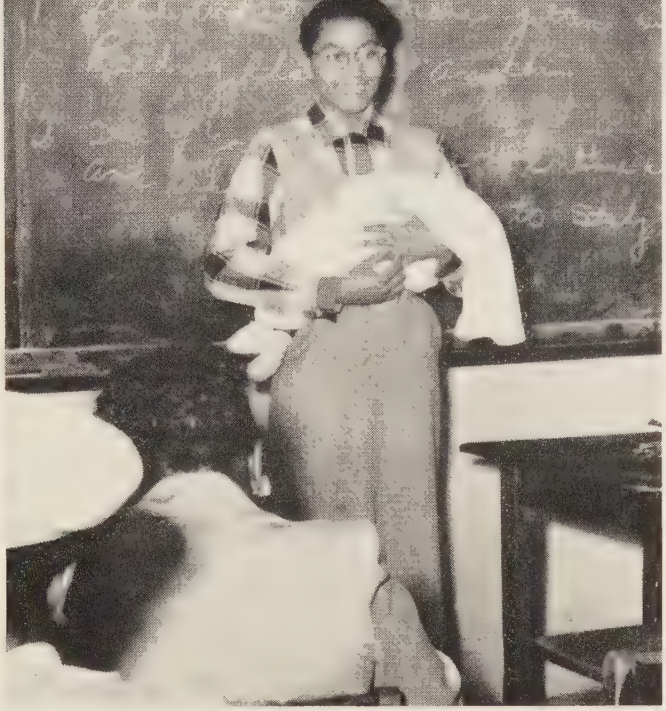
Father gives you a pat on the back, so you go. You find children must obey the rules, but teachers are helpful. You learn about some extra opportunities in wood and metal work and a few possibilities in craft work, but you learn that space and materials are scarce.

There are clubs, too. You can join the library club (and help in the library and also help load the bookmobile). Or you can join the newly-organized art club.

Something else is new, too. So you get a used clarinet and join the Academy band. It means a lot of practicing. A church from Oklahoma sends a big box—it contains band uniforms. (They're ones the high school band of the town had before they got new ones, but these are good for a start.) Now the band plays at the basketball games.

Your father drops around to see you regularly—he's attending twelve-week classes in plumbing and auto mechanics. He says they're great because this do-it-yourself business comes in handy when it's so far to the nearest town. These classes are an adult outreach of the Academy.

CONTINUED



—Photo by L. Dee Warren

Above, Mrs. Bobbie Jean Smith teaches the remedial reading class at Mt. Beulah Christian Center, Edwards, Mississippi, as she holds a baby in her arms. Each of the twelve mothers in the class has a baby in her lap as she tries to write answers to the questions appearing on the blackboard.

Your mother has written to the school (but you don't know it)—"My son says he loves the school and would like to graduate from there. I feel that the influence for him is just wonderful. He has been talking to me about missionary work, and so I would appreciate any encouragement along that line. I feel that would be a wonderful, satisfying vocation for him to choose. I just can't tell you how much his being in school means to me. I can really see a fine difference."

You attend Hazel Green Christian Church near the Academy, take part in the Boy Scout troop, and go out to neighborhood churches to help in their Bible reading and Sunday school classes.

Opportunities for Yakima Indians

Imagine you are a little Indian boy on the Yakima reservation in the state of Washington.

You feel that you're like most of the other people you know because there are 3,400 other Indians among fourteen tribes in the area.

You like to go salmon fishing and help clean and cook the fish. Or, in summer, you go on an annual jaunt with father and mother, brothers and sisters far up into the hills to pick berries.

Nearly every day you get out to the main road and meet the bus to ride into White Swan to school. You learn reading and writing, but you especially like the stories about farmers running their tractors—as some of the reservation boys have been doing in plowing some of the fields on the farm of the Yakima Indian Christian Mission, not far from your home. Now if there were some irrigation for the dry, hot days of late summer, you are told, the crops might be very good.

When you're sick and can't go to school, mother takes you to the mission where a nurse can help you or get you to a doctor. Your mother won't take you to the medicine man, whom some of your friends have told you about. The nurse tells you she hopes soon to do more visiting in the homes in the reservation—to give shots and help prevent some of the sickness.

You get to the log church at the mission more regularly now; your father was asked to be on the advisory board. You see ten little pigs fed by bottles at the barn. You climb the fence and peer through at the cows and calves and the sows and pigs in the new corral.

You go to the mission to get some second-hand clothing and see young mothers buying layettes for babies. Others bring in salmon and novelty items to be sold through the mission.

Most of all, you like your teachers in the Sunday school classes. Here you learn that God loves even a little boy like you—and expects you to do your part too, whether at home or in the great world beyond the reservation, the mission and the school.

College Fulfills Dreams of Negroes

Imagine yourself a Negro graduate of a Southern high school. You'd like to become a minister or teacher. Or perhaps you'd like to be a lawyer or doctor among the poor families of your town. But with no funds, what's the use of dreaming? It's hopeless.

Someone tells you about the "tests." You try to cram all you've ever read into the papers at this annual competition. Suddenly the doors are opened. You have won a scholarship to Tougaloo Southern Christian College, Tougaloo, Mississippi. It's one of twelve scholarships, you are told, that are given by The United Christian Missionary Society (though Tougaloo has other scholarships, as well).

You join about 450 other young people with a faculty of forty-two under the nationally-recognized educator, Samuel C. Kincheloe, president of Tougaloo, which is a joint project of Disciples and the Congregational Christian Churches.

You find chapel, laboratory classes, social activities and recreation. You have to concentrate mostly on studies, though, to get through the four-year course toward the Bachelor's degree. You are proud of your college because you find it is one of eighteen colleges out of sixty-three examined which were given full membership in the Southern Association of Colleges and Secondary Schools.

You know you are in a select group. So many students want to attend Tougaloo and there are so few places that many who apply must be weeded out. You know you are being guided into fields where the greatest needs are seen and in which your college can help you to find a useful place.

Christian Service Stressed at Jarvis

An imaginary trip also might take you to the campus of Jarvis Christian College, Hawkins, Texas, where Cleo Blackburn is president. You might take part as one of about two hundreds students, in some of the courses in religion offered for many looking toward full-time Christian work. You would have a chance to combine vocational experience with courses of study. You might also qualify for some scholarship aid for the four-year liberal arts work.

'OSSIBLY YOU CAN IMAGINE traveling about Missis-
ɔi with B. L. Jacobs as he visits the rural Negro
ırches to show slides and tell about cooperative
ristian work, including the camp and conferences
d each year at Mt. Beulah Christian Center, Ed-
ds, Mississippi.

magine traveling with Mrs. Bobbie Jean Smith as
runs the bookmobile to rural schools, helps church-
with youth programs, and visits among Negro farm-
who grub out a bare living from unimproved land.
'icture yourself among students from Tougaloo who
it Mt. Beulah in the student aid program to earn
t of their way by assisting with vacation Bible
ıool, Saturday Bible school or Sunday programs in
me of the rural churches around the area.

Mexican Youth Served in Texas

IMAGINE YOURSELF AN upper-teen boy from a shack
use in the Spanish-speaking slums of San Antonio,
exas, near Mexican Christian Institute.

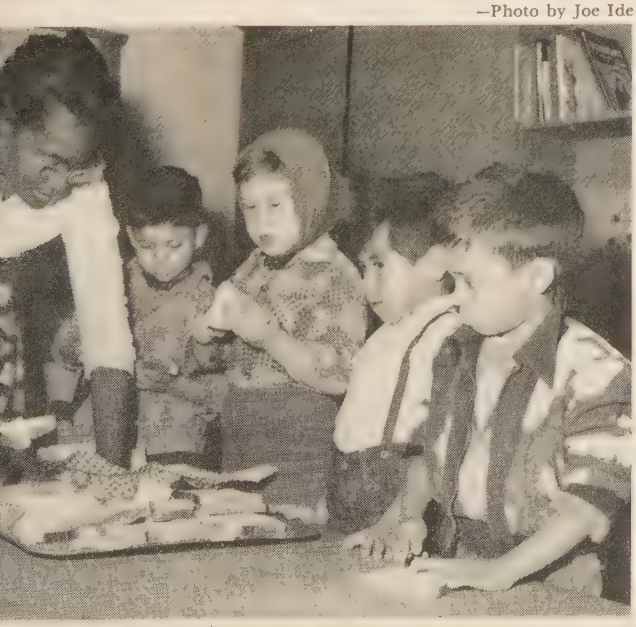
There are hundreds of boys much like you in this
ea jammed with about 30,000 people. You dropped
t of school some time back, discouraged and in trou-
e at times. You have picked up a little work now
d then to help buy bread and beans for yourself
d your mother, brothers and sisters.

Until recently you have spent a lot of time with
ıigos (friends) at the corner pool hall. But you met
sse Ybarra, an *Español*e (Spanish-speaking man) who
ıs interested in boys. He got you started in recrea-
ɔn and classes at the "Protestant center" (MCI). Soon
u will know English better and have a chance to
ɔrk full time—even though it means working for the
ıglos (English-speaking).

Right now you're in a long line leading into the
ain MCI building where a dental clinic is in progress.
is one of eleven clinics. The line is long because
)04 families are served each year in the treatment
ogram.

**ildren of several races are served at All Peoples Chris-
n Church and Community Center in Los Angeles. The
oto below shows some of the children in the day nursery
the center as they eagerly help their teacher prepare lunch.**

—Photo by Joe Ide



You see E. G. Luna, MCI director, talking to Jesse Ybarra.

"The lines get longer and longer," Mr. Luna says. "In another month, though, the plans and specifications will be ready on the new clinic building. When the building is done, we'll have a waiting room inside. That will help. Then there will be regular rooms for the treatments. It will speed things up, too."

"All of the money the churches pledged through Capital for Kingdom Building hasn't come in yet, but most of it has," Mr. Luna says.

You hope that the line moves faster, because your tooth is aching again.

You hope, too, that your mother can be talked into coming to the medical clinic and that your older sister will attend the maternity clinic, now that she is going to have a baby. Then, too, you wish you could talk more of your *amigos* into going to the Mexican Christian Church only a block away. You know you can't spend all your life around the pool hall. You wish some of the boys you know would come along and try what you're trying.

Interracial Center Makes Progress

OR PERHAPS YOU CAN imagine the fellowship and uplift of the group that worships and has recreation and expression activities around All Peoples Christian Church and Community Center in Los Angeles.

Imagine being a teacher in a kindergarten of upturned faces with the features of several different races —those smiles totally oblivious of any differences among God's children. Imagine being in family night recreation or perhaps in softball or basketball competition with one of the teams.

Or picture being in the adult church school class. Members are really enthusiastic. They prepare papers on subjects of special interest, conduct panels and hold "buzz sessions." People from outside tell you it's "about the liveliest adult class we've seen anywhere."

Help Given by National Office

OUR IMAGINARY TRIPS over, we learn that Mrs. Dale and others in her department must help in planning and coordinating. Each of the institutions has an executive head and local advisory board or board of trustees. Over-all policies must be formed; program direction must be given; and budget supervision must be provided.

"America is one of the neediest and also one of the most fruitful mission fields of the world," Mrs. Dale said. "We must develop a strategy for the future in the whole field of the institutional approach to social and spiritual welfare among minority groups and persons in areas of neglect and transition."

"Supervision and strategy will fail if the needs of the people we serve aren't clearly understood. Can we picture the effects on these individuals if we should let down? Can we afford to deny that these are our brothers? It's a personal thing. It's something every church can help with through the United Society," Mrs. Dale said.

"We're counting on every Disciple, just as they are depending on us."

Christian families are asking this question—

What Shall We Wear on Easter?

By RICHARD E. LENTZ*

IN many church homes during the weeks before Easter there will be conversations like this: "But what shall we wear to church on Easter? We must have new clothes. All of the other children will!"

Children and young people—because they are more sensitive to others' opinions—may bring up the subject of Easter clothes, but many adults are "dress conscious" also. We seem to have developed the idea that one must have a new outfit—a brand new outfit—to wear to church on Easter. Perhaps the majority of church-goers would deny such expectations, but Easter practice seems to indicate that churches are involved in the *Easter Parade*.

Easter is a special occasion. In the church calendar and in Christian experience there is no more important event. It is natural and human to celebrate special occasions by "dressing up." The joyous assurances of Easter and the serious entry of Christians into new life on that day may lead them spontaneously to respond by physical adornment, thus expressing wholesomely their sense of the importance of the occasion.

Sources of Misgiving

And we rejoice, do we not, that persons feel it appropriate to wear their best to church? Opposite attitudes of slovenly indifference or carelessness would not be an improvement. Then what is the source of our rather general misgiving concerning the Easter Parade and the church's involvement in it? There are dangers which as Christians we must seek to avoid.

There is the possibility that we shall come to think that "clothes make the man"; that a person in a new suit is automatically a better person than he was in his former attire. One of Jesus' distinctive insights regarding the religious life is that concerning its inwardness; "from within out of the heart of man." If thought for dress causes us to neglect the inner transformation or renewal essential to the Christian life, we shall have lost our soul to the world. Externals can be seen and displayed for effect. Easter might become a season of vanity—a pageant for the proud.

In the first century the church had to be cautioned against discrimination among worshipers because of their dress. "Show no partiality" is the instruction of James. While few churches would consciously or intentionally "pay attention to one who wears fine clothing," the impression of an outsider at Easter might be otherwise. Most of the people of the world are not prosperous. Many of those for whom the Christian church has primary responsibility cannot wear fine clothes or "new outfits" on Easter. If and when Easter becomes the "style show of the year" in churches, millions will have no alternative but to stay away.

The danger of over-dressing at Easter is both social and spiritual. Cleavages of class based upon material considerations may be opened within the Christian fellowship. Those who seek and receive admiring attention because of dress may never become aware of their fundamental moral and religious need for the approval of God. Others, repelled by the worldly display of clothes-conscious Christians, may turn away from the church.

What Can Church Members Do?

Aware of the dangers of the Easter season "clothing spectacle," how may church members and leaders protect their congregations and families?

The Apostle Paul was fond of writing, "Let each one. . . . " There is no more effective place to begin a church program than with oneself. Every reader of WORLD CALL will make several decisions regarding his attire for church on Easter Sunday. Now we may determine that what we shall wear will not be our major consideration nor our primary preparation for worship on Easter day. The hours and days that some will devote to planning and making their Easter wardrobe we may now decide to spend in deepening our faith through additional time devoted to daily prayer, meditation or Bible reading.

In addition we may use our influence to eliminate from church publicity all reference and recognition of new hats and corsages. Most comments regarding these matters are made facetiously or in humor. They tend to create an impression that the church culture expects people to come to church in new clothes on Easter Sunday. People will be hurt by that impression and so will the church.

All Should Feel at Ease

Special provision can be made ahead of time to detect situations in which people's feelings might be hurt. This does not require an "old clothes sleuth" to "see who isn't dressed up!" It does mean that all people should be made to feel at ease in the church.

Throughout the entire church program of preparation for Easter and in celebrating it, we all may stress particularly the deeper meaning of the season. There is a newness of life in Christ which is distinctly different than new clothes for a Christian. We must reclaim Easter and life from the distorting, corrupting values of materialism. *God loved the world and gave his only son. Whoever believes in him shall not perish but shall have eternal life.* Nothing must divert the church from her mission which is to persuade all men that these two facts are true.

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*Dr. Lentz is national director of the family life section in the department of religious education of The United Christian Missionary Society.

The Battle of The Birth Rate

To Seize Their Opportunities, Disciples Need More Ministers

By JAY R. CALHOUN*

TEXT Sunday morning there will be between fifty and one hundred Christian churches without a minister to call their own. They will face the emma that there are just not enough ministers these ys to go around. Each year finds a pulpit committee's rk more difficult. If present trends continue, this rk will become a desperate search.

This is true, not only of small and financially weak ngregations, but of larger and wealthier congregans as well. Disciples of Christ might as well face it. ie brotherhood is in grave danger of strangling to ath for lack of ministerial leadership.

Why? Are youth less willing to sacrifice? Have Disples had a decline in the number dedicating their es to the ministry? The answer is definitely No! oday's young persons are unusually interested in urch vocations as a life work. Each year more and ore dedicate their lives to service through the minry. However, Disciples must still admit that they e losing the battle of the birth rate.

Facing the Facts

These are the facts. Unless church members face em squarely they will spell out the death of Disciples a relevant religious force. In 1957 there were apoximately 170 million people in the United States. the current rate continues as is expected, the United ates population will total 230 million by 1975. By e year 2000, just a generation away, we will have owded in 350 million people.

Now look at ministerial needs. The implications of is tidal wave of humanity are staggering. Presently sciples of Christ have approximately 3,400 full-time nisters serving a portion of 170 million people. In dition, Disciples have some unknown number of rious part-time ministers serving the remaining 4,000 ngregations. If the brotherhood is able to evangelize d serve a corresponding proportion of the population st 17 years from now, it will need an absolute minium of 4,284 ministers. This would mean that in ghteen years Disciples must recruit and educate at ist 884 more ministers than they now regularly proce.

Multiple Ministry

However, this is not the total picture. The amazing velopment of huge metropolitan areas has accelerated e development of the multiple ministry church. When e takes into account the expansion necessary in numrs of ministers of education, evangelism, youth work, d other similar positions, one can easily see that nisterial needs in 1975 will be in excess of 4,500. Where are all these ministers going to come from? his is the problem faced by the section of ministerial vices of The United Christian Missionary Society. anticipation of this severe shortage of ministers, this tion of the department of church development and angelism launched this year the Disciples' Guidance d Recruitment Program. This program, now beginng to operate in three areas—Northern and Southern California and Ohio—is designed to provide Disciples with their first total recruitment program.

For many years the home missions and Christian education program of the United Society has been developing a potent variety of recruitment programs such as summer conferences, enlistment materials, vocations conferences, and work camps. The development of program and materials as well as their application in state and local programs has been coordinated by the Christian Vocations Committee. Out of this continuing effort has developed a philosophy of recruitment based upon the following principles:

1. The churches singly and cooperatively are God's instrument for making his call to serve real and audible to today's young people.

2. The churches are responsible to God for the development of their own leadership (ministers don't just happen).

Must Respect Integrity

3. The church must respect the integrity of the individual. Therefore recruitment should be a fair and inspiring presentation of opportunity to serve; a presentation without undue emotional pressure.

4. Vocational decision is part of the process of maturing and should therefore be made over a considerable period of time.

5. It is the responsibility of the churches, not only to enlist young people in Christian service, but also to provide continuing counsel and assistance through all their years of service.

6. The congregation is the "cradle of redemption" out of which ministers are "born."

It is out of a healthy, vital, spiritual experience that a young person has the experience that makes him aware of opportunity to serve. He must first be a redeemed man before he can become a man with a mission. Therefore the single most important factor in finding more ministers is the vital spiritual life of each Christian congregation. Ministers are not recruited persons; they are reborn persons.

In recognition of this basic fact, the Disciples' Guidance and Recruitment Program is really a "guidance"

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program providing responsible and continuing opportunity for Christian young people to find that life work which will be the best avenue of service for them to follow.

By providing ministers with instruments to help them find and counsel with potential ministers among their young people, the program opens the door to Christian consideration of life work. In using psychological testing, the program helps the young Christian to know more about himself, his abilities and interests. In the state-wide vocations conferences he receives information about the various ministries which he can be matching against his new knowledge and understanding of himself.

Respect for Individual

This information and personal counseling are provided in an atmosphere of worship and respect of the individual's right to make up his own mind. In this way the youth's ultimate decision is a more mature and realistic one. Thus the church can prevent many thousands of the personal tragedies resulting from pushing unqualified young people into premature decisions for the ministries.

An unspectacular but most important part of the new program is the record system. Presently only about one out of sixteen high school persons recruited for the ministry actually ends up in the ministry. Part of this is due to the present willy-nilly enlistment techniques where Disciples often recruit young persons whose capabilities lie in other areas. Another large group have been lost because Disciples have failed to provide a "care" program for them. They have lost contact—they have recruited and forgot.

Provides Counsel

The Disciples' Guidance and Recruitment Program is a "care" program to provide counsel and encouragement over a ten-year period. No Christian youth who wants to dedicate his life to Christ's ministry should ever be lost because of the brotherhood's lack of interest. By the diligent efforts of the state and national offices of Disciples, the communion is building a "clear channel" for God's ministry.

However, the splendid opportunity for Christian youth to win the battle of the birth rate will come to nothing if youth are not first *Christian*. The very immediate future of Disciples of Christ rests upon the presence of spiritual vitality in each and every congregation.

Have Young People a Place?

A Disciple might well ask himself, Is my congregation an appealing center for youth? Do they in worship find motivation for building a Christian life? Are there opportunities for them to participate in education and discussion that is really relevant to them? Are they made to feel an important part of the congregation? In other words—do young people have a real place in the redemptive process in my congregation?

Only the redeemed young person can truly hear and answer God's call to service. Are youth finding teen-age redemption in our churches?

LITTLE by little the American people are becoming aware of what a war with Russia would mean. In testimony given at the U.S. Congressional hearings on fallout, it was estimated that in an attack involving 2,500 megatons of atomic bombs we would expect the deaths of two-thirds of our population. Since the actual megatonnage in a war might be much greater than that—at least as much as ten times that much—it is not too hard to see what we face. Russia, of course, faces a similar threat in event of a war.

Inasmuch as there seems to be almost no prospect of a real defense against such an attack, it is just as well to bring the school children out from under their desks and face the possibility of almost total annihilation of the people of our two countries and a considerable number of our allies.

The real significance of the balance of terror existing between Russia and the U.S. today is, even yet, not too well understood by the average American. Generally speaking, our fear is based primarily upon the idea that Russia intends to invade or conquer the U. S., rather than upon the much more real possibility of a sudden all-out mutual suicide attack triggered by the miscalculation of some military officer—an attack which would destroy both countries even though neither really intended to try to conquer the other. The satellite successes of the Russians have intensified this fear in recent months. Whether American public opinion and particularly church opinion will furnish helpful guidance to our leaders at this time is a real question.

TWO moods are now apparent in the U. S.—the one, hysteria; the other, sober reappraisal of the whole situation. Congress, the State Department, and the majority of our newspapers are assuming the leadership in developing a massive case of war hysteria in the country. Characteristically they are first, looking for a scapegoat on which to place the blame for Russia's preeminence in the field of space satellites; second, redoubling our efforts in war production though most of them have already admitted that if war comes it means national suicide; and third, swinging once more in support of our State Department's blustering, inflexible policy in regard to Russia.

Here and there another mood is becoming apparent. It is symbolized by the attitude of the Federation of American Scientists, of a few Protestant and Catholic leaders, and of certain pacifist groups. Two emphases are present here. The first and most prominent is the conviction that some means of breaking through the atomic arms-ICB missiles' race must be found. The various efforts to discontinue atomic bomb testing illustrate this tendency. The second less accepted and less well-developed phase of this emphasis is found in the insistence of some men that war no longer can possibly help us preserve any of the values we believe in, and that therefore we must begin at once to explore and train ourselves in other and non-violent ways of defending these liberties and values for which we are willing to die.

The Church and Labor in Japan

An American Visitor Tells About Growth Of Interest in Occupational Evangelism

By MARSHAL L. SCOTT*

NE evening early last May I spoke in a ristian church in wasaki, Japan, a y between Tokyo d Yokohama. The eting at the church d been assembled the committee on cupational evange- n of the United urch of Christ in pan. At the close the talk the con- egation was invited ask questions.

One of the questioners had apparently come directly m manual labor without time to clean up, and in is middle-class congregation his appearance was some- at conspicuous. Furthermore, his specific questions viously arose directly from experience in contrast to e general or opinion-type questions so common ong church audiences.

Since some of his questions were too detailed for neral interest, I asked if I might talk to him further er the meeting. Then I learned his story.

This young Japanese works on the docks in the eat port of Yokohama. He is head of a minority oor union of about 1,500 workers who are more ght-wing than the majority union. The struggle has en somewhat discouraging.

Some months previously he had seen an American ovie showing a priest working on the waterfront. e picture had made a great impression on him and ised the hope that possibly Christians had an answer the dock-workers. His search for Christians led by ance to a Protestant church since he did not know e distinction between Protestants and Roman Catho- s. But this congregation was primarily concerned th a ministry to at the Japanese ll "the intellectual ss," and the dock- rker felt that he s indifferently re- ved and that no e understood the int of his questions. He had given up pe from Christians til he saw the post- announcing the eeting at Kawasaki ich would be on e subject of *The urch and Labor.* e had hurried from rk to our meeting; and after a long discussion with him, through my interpreter, he left with hope renewed.

The church in Japan, counting all its fragments, is a small minority in a nation which has entered the modern era very recently. Japan is half rural and half industrial, on a group of islands which are jammed with an energetic and intelligent people but crippled with limitations in natural resources. Furthermore, there is the painful emotional and intellectual turmoil between the old feudalistic culture and the thrust of western culture, and this is complicated by the reaction to the triumphs and then defeat in war.

In this bubbling pot a minority of the Christian minority have become concerned about industrial or, as they call it, "occupational" evangelism. An able and dedicated group of Christian leaders with Pastor Matsumoto as chairman, aided by the splendid assistance these past three years of fraternal worker Henry Jones, are seeking to reach the laboring people of Japan with the gospel of Christ.

Two methods have been rather widely accepted in principle and to some extent have been practiced. One of these is the direct ministry to workers in the factories. Where there are Christians in factories, a small group is sometimes formed for Bible study, and often a local pastor comes in to act as leader. So far as I could discover, there are probably about fifty such groups in Japan. The largest group I encountered was in an electric company in Tokyo, where about fifty-five workers gathered at noon for a brief worship and a short talk.

Typical of the industrial workers whom the church is trying to reach are these stevedores at the great port of Kobe in Japan.
Photo by Henry Jones

The other method is called a Gospel Labor School. Here evening lectures and forums are held weekly in a Christian church. The public is invited. Workers and other interested persons may come from many industries. This method seems to me to have wonderful possibilities although it presently suffers a little from the tendency to be clergy-dominated, and the discussions are sometimes a

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little academic and sometimes deal with generalities.

Because of the feudalistic cultural traditions, status is more important in Japan than in the more democratic western world. This cultural influence enters into church life in Japan just as cultural influences shape the church in America and elsewhere. In Japan's case it makes it more difficult for highly educated churchmen to seek out or to become identified with industrial wage-earners.

Furthermore, the theologically trained Japanese have a genuine concern for discovery of the eternal truths of our faith. In Nagoya a group of Christian ministers meet weekly to translate and discuss Karl Barth's theology. Such men are often handicapped in communicating to workers, both in concepts and in language.

In spite of this, some of the most effective ministers in industrial areas are these same young intellectuals. Among the theological students are several who have gone into a "students-in-industry" program, where they worked in factories and shared the life of laborers.

During my visit we held conferences in each district of the Japanese church. Everywhere there were at least some ministers and laymen who were deeply concerned with occupational evangelism. In the four theological schools where I spoke there was a genuine interest and concern.

The beginning is still small; the possibilities are very great. I have much confidence in the Christian movement for industrial evangelism in Japan.

Church and Labor— A Missionary's View

By THEODOR JAECKEL*

NINETY-five per cent of the members of the Christian church in Japan are educated people. Less than 5 per cent are workers. But only 20 per cent of the whole population belong to the middle class, and 30 to 40 per cent are counted as industrial workers. The churches, including both ministers and laymen, very often live in an atmosphere where neither the problems nor the thinking of the workers or of management are known.

Some of the more alert ministers and laymen have become aware of this deficiency. They have come to realize that the church is responsible also for the masses of the workers. As a result, quite a few of them have succeeded in holding Bible classes or similar Christian meetings in offices or factories during the lunch hour or after five P.M.

But it became clear that in many of these Bible classes the bulk of the people reached were not workers but office employees. In addition, the Bible classes had a tendency not to be an evangelistic outreach of the church into the world of industry but to become in-grown, with people enjoying their intimate fellowship instead of sharing it creatively with the world around.

The United Church of Christ in Japan, through its committee on industrial evangelism, has therefore decided to try other ways of reaching the industrial worker. Some of these attempts have been successful; others are still in the experimental stage.

Japanese workers are hungry for education. They want to know facts about Japan's economy. Can Japan survive economically or will all her people's efforts finally be in vain? What does automation mean for Japan's economy and for the workers? What will be the impact of atomic energy?

Since the labor unions are slow in answering these questions, three churches in different parts of Japan have started evening labor schools in which these problems and basic economic concepts are dealt with. The response was and still is great.

Helps Worker

One church is repeating the course for the third time because it is convinced that this is good evangelism. It makes contacts with people who otherwise never would be reached. It helps the worker at his level, creates an interest in the spirit and the power of the church and leads quite a few of the workers into the life of the church. But it is an expensive way.

Music is a power which is able to touch Japanese hearts. Many industrial plants have recreational music groups. These groups need leaders. A talented American missionary is training Christian music leaders who are able to provide wholesome music for workers. These leaders have already replaced Communist leaders in many places.

During the past three summers, caravans from mission schools have visited textile factories. As the female employees live in company dormitories it is difficult to enter there merely as an evangelist. Therefore these caravans entered by giving the girls entertainment. In 1955 four girls produced a puppet show; in 1956 six girls staged a drama; in 1957 fifteen girls went as a choir.

Opportunity to Witness

As they lived with the workers in various plants for one or two days they had ample opportunity to witness to the Lord. The participants and the factories have enjoyed these caravans so much that in 1958 the factories and the school girls themselves will make the caravan self-supporting.

As a result of these caravans recent graduates of the school who teach now in two different places have been organizing week-end caravans from their schools to similar factories. Other mission schools with good choirs are asking for introductions to industrial fields. In this way the resources of the Christian schools are used for evangelism through music and personal witness.

This means much for the workers in their dormitories. It also provides excellent leadership training for the Christian girls from the schools. They gain an insight into the actual working life and can try out the power of their Christian witness.

(*Continued on page* 45)

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mbers of the First Christian urch of Anchorage, Alaska, d their weekly choir prac- on Wednesday evenings. is church was organized in y, 1956. A well-located build- site has been chosen and ns for financing the build- program are well under way.

Disciples in the Territories

Vital Ministry Provided by Christian Churches in Alaska and Hawaii

By J. CLINTON BRADSHAW*

WHERE men once endured the hardships of climate and terrain to claim subterranean bands of yellow gold, men are now clamoring for the hts to plumb the depths of Alaska for gold that ws forth black and crude. The discovery of oil has ited the fuse of a new boom based on the natural ources of the land of tundra, deep snow, wild game, d the Eskimo.

Though not the capital, Anchorage occupies a ategic place in the territory of Alaska. With the dis- very of oil in the Anchorage area, the city promises become the center for the activities of several ma- oil companies.

Anchorage is a city of some seventy-five to one hun- ed thousand souls, depending on when one makes estimate. The present mainstay of its economy is military establishment. With Elmendorf Air Force se and Port Richeson providing a combined man- wer estimated at some thirty-seven thousand, An- orage derives much of its character from the men in iform and their families.

In this flourishing city, now in the throes of transi- n from a frontier town to a modern city, the cost living is estimated variously from thirty to forty cent higher than in the United States. The city s grown rapidly and without much plan until re- nt years. Its schools are excellent but inadequate to et the population needs. Students attend in three fts a day. In the month of November, with the sun setting at three-thirty in the afternoon, it is a strange sight to see one group of students just starting to school for classes by artificial light as another group leaves.

There are many churches in Anchorage, but for the most part they are small establishments representing a wide variety of sects. The larger denominations are just now securing adequate building facilities.

In July, 1956, under the sponsorship of the department of church development and evangelism of The United Christian Missionary Society, a Christian church was organized. The moving spirit in the effort was Chaplain Daniel Travis of Elmendorf Air Force Base. For a few months T. T. Roberts served as interim pastor. In February, 1957, Thurman Boswell left the position of executive secretary for churches of the Capitol Area to become pastor of First Christian Church of Anchorage.

The church had its beginning in the American Legion's log building. Now, with a membership of one hundred, representing forty-four families, the church has secured the use of the facilities of the Seventh Day Adventists on Sunday and Wednesday evening. The congregation, under the aggressive leadership of its pastor and his family, has initiated the purchase of a well-located building site. The majority of the residents of greater Anchorage, except those on the military base, live within a two-mile radius of the new site.

Because of the location and the military character of the Anchorage community, the Committee on Military and Veterans Services has allocated funds from the Week of Compassion offering to assist this strategic

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church develop building facilities. The Board of Church Extension is actively engaged in guiding the new congregation in the financing and planning of its new building.

This is a mission project indeed! There is no parent church to sponsor it, nor is there a state society to assist in this building project. If there is any assistance it must come from the whole brotherhood. The high cost of construction and the high interest rates on local financing make it impossible for a church to establish itself without substantial assistance. Add to this the fact of a highly mobile military population and the necessity becomes more acute.

The spirit of the congregation matches the atmosphere of expectancy that is a part of Anchorage. One does not have to be with this congregation long to feel the contagion of dedicated people who are willing to sacrifice to provide a church home for their families and a base for an active program of evangelism.

Cooperative Effort

Unified Promotion offerings channeled through the department of church development and evangelism; the Board of Church Extension interest-free loans for new churches; and Week of Compassion offerings, through the Committee on Military and Veterans Services, all join in a cooperative effort to establish a church in the land of the Eskimo.

From the snow-covered mountains of Alaska to the emerald isles of the territory of Hawaii is a drastic transition. But while climate and tourists in Honolulu give one the impression of a land of eternal summer and a land of play, it is a busy city with many of the same characteristics and problems of Anchorage. Here, too, the cost of living is high; much of the land is leased, and when it is sold it is by the square foot; and the character of the population is greatly influenced by several large military establishments. The opportunities for church development are great.

Deep in the heart of Honolulu the Christian church has been established for many years. In the midst of an atmosphere of glowing friendship—in a setting of palm trees, tropical shrubs, apartment houses, and a neighborhood that is at once occidental and oriental—the First Christian Church of Honolulu is nestled. Inside the sanctuary is one of the unique baptistries of the world. Surrounding the baptismal pool is a bank of tropical greenery and flowering plants. By day, a skylight accents the entire baptistry.

Serving as pastor in this tropical, modern city is George Jacobs, who formerly served at Georgetown, Kentucky. Mr. Jacobs had not been on the island of Oahu long before he realized that the witness of the Christian church needed to be expanded to other sections. In cooperation with the department of church development and evangelism of the United Society and the Committee on Military and Veterans Services, First Christian Church of Honolulu has appointed a committee to assist in the development of new congregations on the island.

Recently a meeting of Christian church families was held at Kailua, opposite Honolulu on the windward side of Oahu, to plan for the establishment of a new congregation in that area. There was great enthusiasm for the project, and the development of a significant nucleus for the congregation has indicated a desire for the church to be organized as soon as possible.

Marine Base in Area

A large Marine base is located in this area with military personnel and their families composing a large part of the population. Once again Unified Promotion and Week of Compassion funds will be channeled as in the case of Anchorage, with the additional benefit of having here a sponsoring parent church in Honolulu.

Thousands of citizens, both military and civilian, are now living or will live in these two significant territories. The church must be there to welcome them into its familiar fellowship and to minister to their lives. Significant indeed is the ministry of the church in the territories of Alaska and Hawaii, and Disciples of Christ are there, expanding through the brotherhood offerings to Unified Promotion and the Week of Compassion.

First Christian Church of Honolulu is surrounded by palm trees and tropical shrubs. A committee has been appointed from this church to aid in the development of new congregations on Oahu island.

our Church
ooks at Its—

Hidden Motives for Service

By SAMUEL F. PUGH*

SYCHOLOGISTS tell us that many of our actions spring from a "depth level" of which *even we* may not be fully aware. They say that we buy oducts we do not really need and then rationalize r purchases by saying, "It was too good a bargain miss," or, "Our old washer needed repair anyway," "With public transportation as it is, we had to have second car to get the children to school."

The real reason for our purchases, so we are told, that our neighbors have bought new clothing, wash- and cars and we feel we, too, must have such things lose our standing in the sight of our friends. Prestige what matters most!

At any rate the big industries and advertising firms e hiring psychiatrists, psychologists, sociologists and alysts of various kinds for "Motivation Research." ney are discovering our real incentives for buying d then are encouraging us to purchase even those ms we do not need or really wish to have. It is lled "impulse buying." We may regret the purchase— er our money is spent.

"Depth Probe" in the Church

This multi-million-dollar "M.R." industry in our tion has its dangers and its unethical implications, t our purpose in this article is not to point them out. ır purpose at the moment is to ask whether there not a parallel "depth probe" that needs to be made thin our churches—and, if the discovery is what idence seems to indicate, whether we need not be en more concerned about our own condition than are about industry's "Motivation Research."

Would we who call ourselves Christians freely sub- t to a psychological test that would reveal our otives for doing what we do for the church?

Does income tax deduction become a major incentive our financial support of the Kingdom of God? Are influenced to attend church, in some measure at ıst, by the fact that as we meet more people we im- ove our business? Or do we attend church because ending seems to be the thing to do these days? ould we continue to attend if we could not have w clothing to wear or an attractive car in which ride to church?

We begin to wonder to what extent our "good works" e brought about by selfish motives—and what we ould be and do if those motives could not be main- ned.

And what of the congregation? Are there situations our churches should be facing? Do they seek to "sub- scribe a budget" rather than give their consecrated offerings to the needs of God's children around the world? Do they seek to perfect a functional pattern of church organization rather than to think in terms of what the various departments can do to enrich the lives of people and bring about a spiritual fulfillment through an effective plan of organization?

Are churches, in some instances at least, more inter- ested in records than in real religion . . . more con- cerned about the number of children in Sunday church school than they are for the children themselves . . . prouder of an expensive building than of the young people who have gone out in church-related vocations?

Enough of these questions that have negative im- plications! We say only that there is danger that we succumb to less than Christian motives—even in the church; even in our Christian life. Let us look now in a more positive manner. Let us see how a church may become a constant source of spiritual strength for all who would seek to find real power.

First, it would be well to remember that most of the important tasks about the church are means to certain ends, rather than being ends in themselves. Therefore it is important that every worker see the end as well as the means.

Meeting Needs of People

For instance, the perfection of a good organization is but a step toward effective program planning, *and program planning is but a means of meeting the needs of the people.* The end and purpose of our pro- gram is to minister to the ill, the lonely, the sinner; to interpret God to those who seek him; to offer Christian fellowship to the people of the community; and to take the gospel of Jesus Christ to those who will accept it at home and abroad.

Meetings, calendars, committees and budgets can be most annoying when they are seen as the total program of the church. They use up valuable time. They clutter up the schedule. They interrupt preparation for other things. But when we think of them as but a *means* of achieving values we could not otherwise attain, they take on new meaning. Then, the better the meeting the better the spiritual values that will come as a re- sult of it. Let it be remembered, however, that organ- ization and meeting and machinery should be kept at a minimum or they may stifle a noble and worthy end.

Second, in every worthy task there is a spiritual value—or the task itself has no place in the life of the church.

The caretaker cleans the floors, dusts the furniture,

Mr. Pugh is national director of church development of The United istian Missionary Society. This is one in a series of articles dealing ı problems faced by congregations.

arranges the hymnals in neat rows in their racks, and inserts a new light bulb where a "dead" one was before. In so doing he makes possible a feeling of reverence that would not have been possible without his work. In addition, his tasks can be performed with such dedication that even the doing of them becomes an act of worship.

There is, or should be, a spiritual growth by the choir as it rehearses for Sunday services. When the singers realize that their assignment is not to present a worthy "performance" but to help the congregation to worship, even the rehearsal will take on new meaning.

If the spiritual growth "overtone" is present in the work of every member it will not be work but a "labor of love"—not duty but a privilege. In such love there is a touch of divinity. In such privilege there is a deep sincerity.

Spiritual Overtone

If the spiritual overtone is present, greeting a guest is more than fulfilling a request of the department of membership. It is including a brother in the circle of Christian fellowship. Serving the Lord's Supper is more than passing the trays with grace and dignity. It is an expression of one's acceptance of Jesus Christ as Lord and leader. Helping with the erection of a new sanctuary—either with hammer or check book—is more than securing a building in which to spend otherwise idle moments. It is a declaration of conviction that the church is vital to the spiritual growth of individuals and to the welfare of the community and the world.

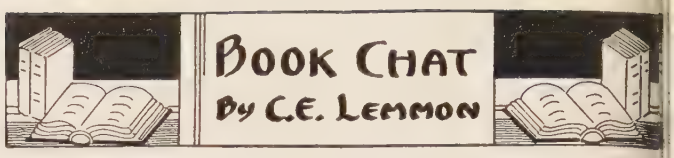
A church bulletin that recently came to the writer's desk interprets the idea beautifully when it says, "Stewardship is something bigger than money raising, important as that is—something bigger than supporting causes, important as they are. It is the Christian philosophy of handling possessions that God entrusts to us. How do we evaluate, subordinate, acquire, use, spend, save, give our money and dispose of its residue at the end of life? There are right ways and wrong ways to do all these things; Christian and un-Christian ways. Stewardship is a way of life."

What Shall It Profit Us?

What shall it profit any of us to gain the "whole world" with its gadgets, its ingenious devices, its household appliances, its long sleek cars, its luxuries and its necessities—and lose our integrity in the process? What shall it profit a church to gain a world of techniques, new buildings, glowing publicity and lose its own soul by missing the true meaning of the Christian faith?

Perhaps our real motives—our real interpretation of our religion—is evident in the way we do whatever we do in and for our church. The reverence with which we step, the enthusiasm with which we work, the firmness with which we grasp the hand of a fellow Christian—yes, the sincerity with which we offer an audible prayer—all these give evidence of our true desires for Christ and his church.

Perhaps we do not need a depth psychologist after all.



IN any average group of one hundred American children, three would be classified by intelligence tests as gifted and three would be classified as retarded. These three gifted children are important to the church. Some of them might be preachers or missionaries. They are potentially important people, either for good or for harm. And these gifted children have problems—problems posed by the very fact of their superior mental abilities. Also it is important that these gifted children have religious attitudes, for they will be leaders. On the other hand the three retarded children are important too, for they have problems and their parents have problems; and they, too, have an importance in the social order, for many of them do significant work.

This is the premise of Charles F. Kemp's fine book, *The Church: The Gifted and the Retarded Child.* Dr. Kemp introduces the book in an essay describing intelligence tests and their meaning. He divides his material almost equally, half dealing with the gifted and half with the retarded child. The book is rich in footnotes and references; it is splendidly organized, beautifully written and of much importance. The work is scholarly without being pretentious or dull. Every page is interesting; and every page adds to our enlightenment on this subject, which is of vital importance in the program of the church.

CARLYLE Marney's *Dangerous Fathers, Problem Mothers, and Terrible Teens* is a sharp little book. The basic premise is that character must be at the heart of family life. We know that this sentence seems stuffy, and this is just what the book is not. In short, witty, subtle sentences the author describes family life as a whole. Then he takes the dangerous fathers apart; and just about the time one thinks that most fathers are a mess, he begins on the mothers; and when he gets through with the mothers, he has probably induced a little humility in both parents. The chapter on the terrible teens is "just keen." It describes them exactly. And when the book is all done, you have read one of the most arresting, most amusing and most valid books on family life that you have picked up for a long time.

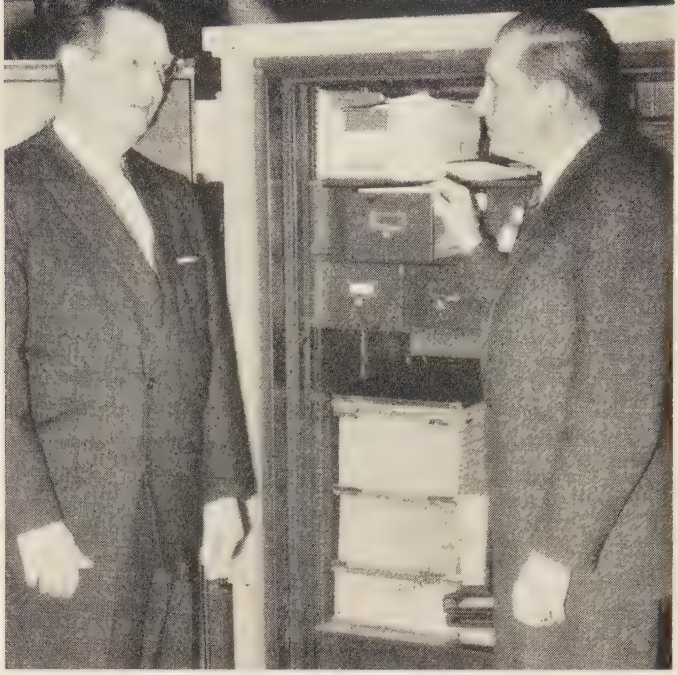
THE Gifford Lectures for 1955, given by Rudolf Bultmann, called *The Presence of Eternity,* were on the theme of history and eschatology. This work reenforces the idea that there are few words so ambiguous as the word *history.* Bultmann gives an overview of the influences that have actuated the historian. These range from the Old Testament concept of history's being the work of God, to the Greek view of history as written from the point-of-view of the conflict between freedom and determination, and to the early church with its eschatological premise. The author emphasizes the place of the individual and human element in history. The historian has the objective facts but these are subject to his own evaluation, and so he as a person is tied tightly to his historical narrative. History is the process of the continual human encounter. Thus it makes way for the concept of existentialism.

(*Continued on page* 42)

They Work For You . . .

In Undergirding The Total Ministry

By J. EDWARD MOSELEY



—World Call Photos

John Cromie, left, assistant treasurer of the Pension Fund, discusses records with Gerould F. Prewitt, treasurer.

EDITORIAL NOTE: *This article discusses provisions of e Pension Fund of Disciples of Christ for the total inistry of the brotherhood. It is the eighth in a series eating the purposes, functions and services of the incipal cooperative boards of Disciples. The work the various agencies is described through the func- ons of the key administrative personnel.*

THE participation of our churches and ministers in the Pension Plan is more than sharing in an insurance program," explains Hollis L. Turley, ex- cutive secretary of the Pension Fund of Disciples of hrist.

"It is an undergirding of the total ministry. Every ongregation should be interested in the total ministry om which it draws all of its pastors. This is a co- perative venture which requires the participation of all the churches for its greatest effectiveness," he continued.

According to the Articles of Incorporation, the objectives of the Pension Fund are "to furnish support and/or relief to one or more of the following classes of retired, superannuated, and/or disabled" Disciples of Christ along with "their wives, widows, and dependents or orphan children."

These Disciples are ministers, missionaries and evangelists; officers and teachers in schools and colleges; secretaries and other administrative personnel in agencies and organizations; as well as lay workers with the churches and with those organizations that are related to the church.

All of the beneficiaries of the pension system, according to these Articles of Incorporation, "may con-

(*Continued on page* 30)

Hollis L. Turley, seated at right, confers with two of the staff members of the Pension Fund of Disciples of Christ. At left is Harmon O. Pritchard, actuary, and in the center is D. Ervin Sheets, a general representative.

JUVENILE terror struck suddenly one night in San Antonio, Texas, in 1955 and left one boy injured with bullet wounds and one dead. This was the incident that brought about a new area of service at Mexican Christian Institute in working with boys whom welfare workers term "hard-to-reach."

It happened on a public playground at a city recreation center that was built to provide a safe place for children and young people to play. On that night a group of teen-age boys were at the playground looking for something to do. A passing car occupied by unidentified boys attracted their attention and a brief battle of words, insults and name-calling ensued.

The car circled the block and came by again, this time with a series of shots being fired into the group of boys on the playground. The car then sped away into the darkness leaving a 16-year-old boy dead, another boy injured, and the rest frightened and bewildered.

Not Isolated Incident

This incident is not an isolated instance. Stabbings in New York schools, burglaries in Chicago, high-jackings in Florida, and many other crimes involving persons under seventeen have come to public attention in large cities and small towns all over the United States. The nation's increasing population, now pegged unofficially at over 172,000,000, means more children are growing up than our law enforcement officers, public welfare agencies, churches, schools and civic groups are presently prepared to handle.

A tragic aspect of this phenomenon of increasing population is that a growing number of today's children and youth are on the road to juvenile delinquency. They are like "lost sheep" who have gone astray. In San Antonio an initial effort to work with boys who are on the way to delinquency and have become hard-to-reach has come through Mexican Christian Institute, a community center operated by Disciples of Christ through The United Christian Missionary Society. The message of Jesus to seek and to save the "lost sheep" is central in a new program that is reaching boys involved in delinquency before they are picked up by the police.

Occurred in MCI Area

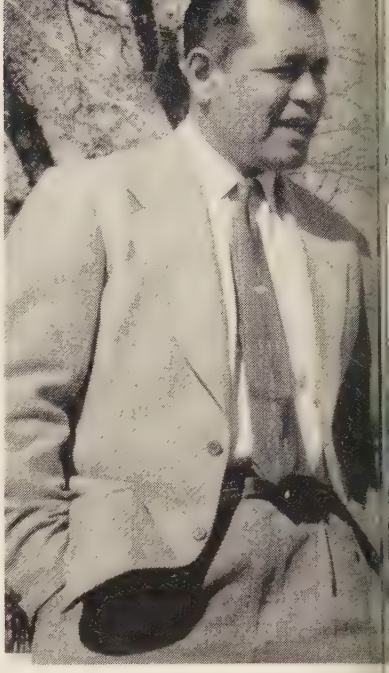
The shooting incident on the playground was of special concern to Mexican Christian Institute because it occurred in the immediate area served by MCI.

"We started thinking immediately about what we could do," stated E. G. Luna, director of Mexican Christian Institute. "We knew it would require a new approach to our work in the community."

The advisory board of Mexican Christian Institute devoted three sessions to the problem. The department of institutional missions of the United Society was consulted. Out of these discussions developed a program designed to take the services of MCI out to help meet the needs of boys who are not otherwise reached by organized community programs and groups.

An initial problem that had to be solved was how to find time for a new program without affecting other activities and services regularly scheduled at the Institute. MCI decided to give one worker an almost full-time responsibility in working with the hard-to-reach.

The assignment was given to Jesse R. Ybarra, a long-time worker at MCI. This was a good choice. Mr. Ybarra has a degree in social work and several years' experience working with boys at MCI. He is an active layman at Mexican Christian Church, located near the Institute. His background in the community goes back many years, and his acquaintance with boys and their families is widespread. This is of real help in his work.



Here Jesse Ybarra, Mexican Christi
boy. Getting to know these boys is

Ministry to t

Program at Mexican

By COU

A second problem related to the new project was an analysis of the local juvenile delinquency situation and the determining of a method of approach. In the section of San Antonio served by Mexican Christian Institute there are two "gangs" or groups of teen-agers. They are made up of boys who have not been reached by local churches, school clubs, or community organizations.

One group of boys about fifteen years of age calls itself the "Indians." The other group is composed of boys over sixteen and has been called the "Alazan-Apache" gang by the San Antonio police. The two groups have little to do with each other, more often tangling with boys from other neighborhoods for "control of their territory."

The boys in these groups frequently meet in vacant lots and open places in the afternoon, often staying together until late at night. Their time is spent telling of their accomplishments, singing, and usually looking for something to do. If a police car is seen coming down the street, the meeting ends as quickly as it came together and the members disperse. The group may appear again as suddenly in a different place a short time later.

At the core of these groups is a small number of hardened juvenile delinquents. In many cases they already have police records, the number of times they

*Mr. Swander is a missionary candidate with The United Christian Missionary Society. He is now serving an internship at Mexican Christian Institute. Names of boys in this article are fictitious.

—Photo by Swander

worker, talks with a neighborhood n preventing juvenile delinquency.

rd-to-Reach

nstitute Helps Youth

NDER*

have been picked up often determining their status within the group. An older brother or a father in prison is almost as valuable a prestige-builder in their estimation.

By far the largest number of boys are so-called "followers" in the groups. Usually they have become attached to the group when looking for something to do. Often they do not get along with their families and would prefer the company of the boys in the gang to home or a job. At the outer fringe there are others who have friends in the gang or who become interested because they are not participating in the organized activities of any religious, educational or social group.

It is these two latter categories of boys who have been termed hard-to-reach. They do not respond to the calls of church school, youth, scout, or social club activities, yet they are not so hardened that they will not accept help.

Sometimes boys such as these do not get along with their parents, Among the Spanish-speaking families of San Antonio, the gap between younger and older generations may be even wider than is found where there are no minority groups.

Often the hard-to-reach boy has been expelled from school. With the schools overcrowded and the number of pupils increasing, principals and supervisors at times view the expulsion of boys who cause trouble as the lesser of two evils. Once away from the classroom they have time on their hands and the chances of their becoming involved in petty or serious crime are greatly multiplied.

The program instituted at Mexican Christian Institute to help the hard-to-reach may be likened to a triangle with the case worker at the center. Mr. Ybarra seeks to work with the boy, the home and with community agencies.

The cooperation of the home is essential in helping the hard-to-reach. Often children who are estranged from their parents are not fully understood by them. Parents who may not have been giving the necessary time and attention to their children may do much to contribute to potential delinquency.

The schools cooperate closely with the hard-to-reach program at MCI. Boys who stop attending or who are about to be dropped from school are referred to Mr. Ybarra, who then seeks to make a contact with the boy and his parents. Other referrals come from city and county juvenile authorities. Ministers of churches in the community also bring problem boys to the attention of MCI.

Establishing a relationship with the boy is one of the most difficult aspects of the hard-to-reach program. The first case Mr. Ybarra undertook was a 16-year-old boy named Frank who had quit school in the eleventh grade. His mother had seen the police juvenile officer, the county probation officer, and her minister, and all had failed to persuade Frank to continue in school.

Wanted to Earn Money

Mr. Ybarra had known the family for some time and when he talked to Frank at church the boy exclaimed, "Oh, no! Not you, too!" He agreed to talk only after Mr. Ybarra indicated that he was not going to force him to go to school. All Frank wanted, he said, was to earn money to spend. Asked if his mother gave him any money, he said, "Not enough." Later Mr. Ybarra arranged a job for Frank, and his mother said, "I can hardly believe it. He's turning into a hard-working boy."

Frank joined a leathercraft group at MCI and with more encouragement returned to school. After graduation he entered the Marines. This case was caught in its earliest stages, and because Frank and his parents were cooperative he was prevented from becoming a juvenile problem.

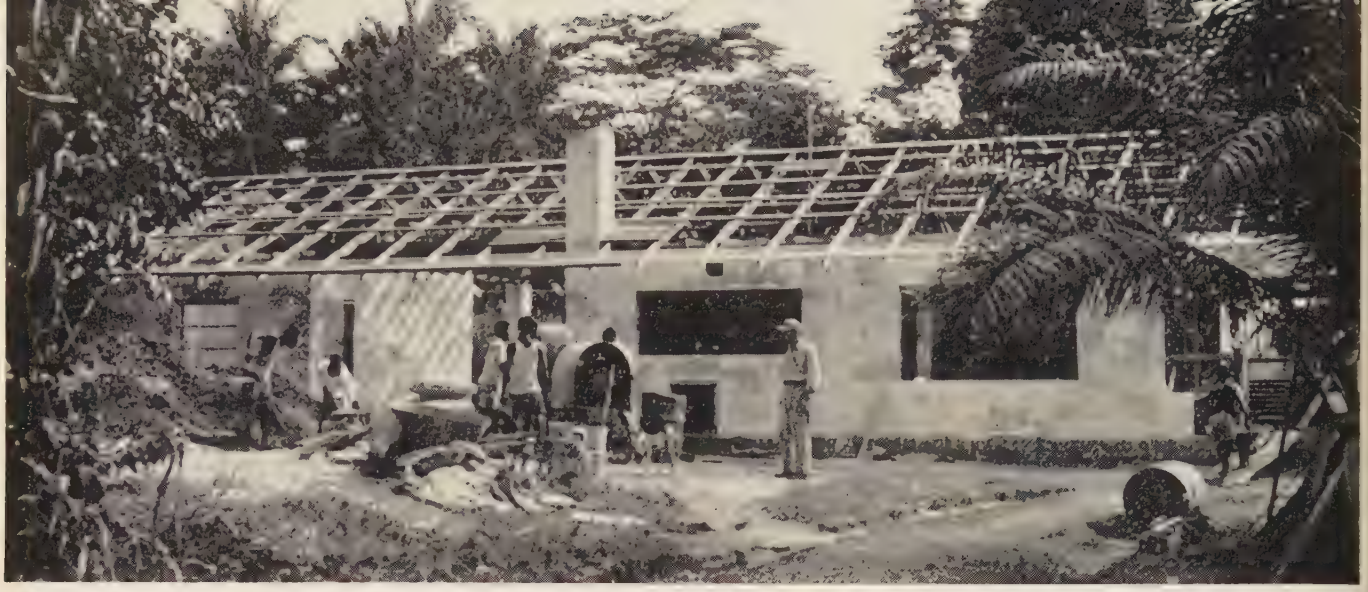
When there is little cooperation from the home, reclamation of hard-to-reach boys is more difficult, takes more of the worker's time and is extended over a period often lasting many months.

Meetings Are Arranged

Meetings with the boys are usually arranged at a mutually agreed place—a café, playground, home or on a corner. The hard-to-reach do not readily come to organized places of meeting like community centers, churches, or YMCA's. Times of meeting are not fixed. Mr. Ybarra possesses no police authority and presents himself only as an interested adult from Mexican Christian Institute, offering the boys to whom he is referred an opportunity to keep from getting into further trouble. Once they have been convinced they can trust him and that he will not report their activities to the police, the way is open for further meetings and his counsel is valued.

Once a relationship with the boy has been established an effort is made to help him. If he is having trouble at home, a better understanding of his parents and his role in the family is sought. If he is not in school he is given help in getting back to his classes. If he is just loafing, job opportunities that challenge his interest are presented to him.

(*Continued on page* 47)



ABOVE, Harry Felkel (right), Disciples' missionary builder, and a crew of laborers are at work on the mission residence now under construction at Lotumbe, Belgian Congo. This is the first mission home to be built here in thirty years.

Builders Help Missions Grow

Churches, Homes, Hospitals and Schools Are Under Construction In Belgian Congo and in Jamaica

PHOTOS by CHARLES C. MILLS

ABOVE, The tasks include some which are not directly connected with building. Here Mr. Felkel helps Dr. John Ross (left), Disciples' medical missionary, set up a projector to preview the film *Monganga*. This film, describing the work of Dr. Ross, appeared on a national television network in the fall of 1956.

RIGHT, Mr. Felkel is shown at work with an African helper on the concrete floor of the new missionary residence. Concrete is used in the buildings to guard against damage by termites.

BOVE, Mr. Felkel starts the diesel motor for ne electric plant, giving power to the station.

THREE missionary builders in Belgian Congo and one in Jamaica have been giving full-time service recently to the building program. In the Congo are Joe Walter Bashore at Wema (now on medical furlough), Harry E. Felkel at Lotumbe and Austin Smith at Mondombe. In Jamaica is Freeman Redding. Four other missionaries in Congo are also carrying on construction projects in addition to other assignments. They are Frank Coburn at Ifumo, Edgar Dade at Bolenge, Arthur M. Depew at Coquilhatville, and Clarence Williams at Boende. These pictures show some daily activities of Harry Felkel at Lotumbe.

ABOVE, Homes for missionaries are among the most needed buildings in Congo. Here Mr. Felkel sets cement blocks for the new mission home being built in Lotumbe.

LEFT, African helpers aid Mr. Felkel in piling trusses for the new building. Most of the workmen are Christian. They are good workers but need the direction of an overseer.

8. *They Work for You . . .*

In Undergirding the Ministry

(*Continued from page* 25)

tribute in part in connection with the support and relief that may be provided for them and their dependents by the churches and other salary-paying organizations they serve."

THE present Pension Fund developed from the former Board of Ministerial Relief which was authorized in 1895 by the brotherhood's general convention, now called the International Convention, meeting in Dallas, Texas. Even before that year, however, beginning in 1883, the General Convention and certain states collected small amounts for ministerial aid. The balances of these funds were merged into the Board of Ministerial Relief which solicited funds for needy aging ministers who received relief on the basis of service rendered.

Obviously, ministerial relief was not the final answer for the maturing concept of the total ministry which slowly developed among alert churches and their leaders. Consequently, the 1919 Pension System was established. There was not wide-spread participation in it, however, either by ministers or churches. It was closed to membership in 1928. Since that time all pensions contracted under it have been funded and are being paid.

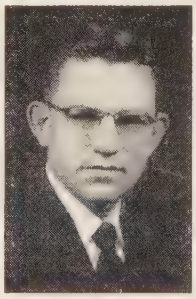
In the meantime, following a study of the needs of the Disciples' ministry and the way similar needs were being met by other religious bodies, the Pension Fund of Disciples of Christ was authorized. It was incorporated on October 1, 1928, and chartered by the State of Indiana. The nonprofit, contributory, reserve pension system began operation on January 1, 1931. Members now pay three per cent and churches pay nine per cent dues on the monthly salaries. Benefits provided are a retirement pension, disability pension and death protection.

THE Pension Fund is an incorporated board, as indicated, with members and trustees. The corporate membership and the trustees are the same persons. These fifteen persons—presently four ministers and eleven businessmen—are chosen because of their abilities in insurance and investments as well as for their sincere churchmanship. Elected for five-year terms, they are certified to the International Convention of Christian Churches (Disciples of Christ) for approval. Should the convention ever fail to approve a nomination, then "such person shall automatically cease to be a member of the corporation." Trustees are expected to attend all meetings since this is a working board.

Trustees of the Pension Fund meet quarterly and spend much time studying the investment program. They operate through standing committees on finance and actuarial rules, plus ministerial relief and pension claims. In addition there is a central or executive committee which meets as necessary. These committees are not "rubber stamp" groups. They spend much time in committee deliberations, and at their quarterly meetings hear brief reports in plenary session.

Hollis Lee Turley, 54, is executive secretary of the Pension Fund. He is responsible for the total operation of the organization and for the signing of all legal documents. While not a member or a trustee of the corporation, he attends all of the trustee meetings, makes official reports for the staff, and serves in a consultative capacity as an advisory member of the board's standing committees. He supervises the general fund budget. The 1958 operating budget totals $283,400.

The comprehensive responsibilities of Dr. Turley cannot be adequately presented without a simultaneous discussion of the functions of two other key members of his competent staff. (It is rather remarkable that since the pension system was launched in 1931, there have been only fourteen staff persons during all of the years.) His duties and those of the other two men overlap frequently.



At left is William Martin Smith, one of the two general representatives on the staff of the Pension Fund of Disciples of Christ.

David Ervin Sheets, 54, and William Martin Smith, 41, are general representatives of the Pension Fund. Both serve with the ministerial relief and pension claims committee of the trustees. Each actually serves as the executive secretary when occasion requires it. Because of such shared staff responsibility, no beneficiary check is held up for executive action. The Pension Fund has long prided itself on the promptness with which it mails checks to the survivors of a minister. As of February 7, a total of 687 death benefits had been paid by the Pension Fund since it began operation in 1931. Most of these arrived prior to the funeral service.

The overall responsibility of each of these three executives is to get all of the ministers, churches, organizations and institutions of Disciples of Christ to participate in the pension system. This major task requires interpretation and promotion through public relations, letter writing, consultation with boards of churches, agencies and institutions, preparation of written materials, and representation of the Pension Fund in brotherhood councils as well as in shared activities with other agencies.

All of these men actually work for Unified Promotion part of the time as do representatives of other agencies sharing in this brotherhood promotional organization. Pension Fund personnel regularly enter all types of promotional situations. A number of one-man assignments occur in such states as Alabama and Colorado where the national representative must have a breadth of understanding of brotherhood relationships. Furthermore, the Pension Fund is financially involved in every brotherhood organization and institution.

UNIFIED Promotion provides the Pension Fund with most of the gift money from the churches for underwriting both ministerial relief and supplemental gift pensions. Presently there are 125 ministers and widows of preachers who receive ministerial aid monthly and about 750 persons who receive supplemental gift pensions quarterly. In 1957, recipients of ministerial relief received $25,067.94 while supplemental pensions provided totaled $208,604.66. Week of Compassion funds are used to pay the nine per cent dues, on a salary base of $200 per month, for Disciples who are called to active duty in the reserve military chaplaincy.

In addition to offerings from the churches through Unified Promotion, the Pension Fund receives support from earnings on invested funds as well as gifts from individuals, either in outright gifts, annuities and/or bequests.

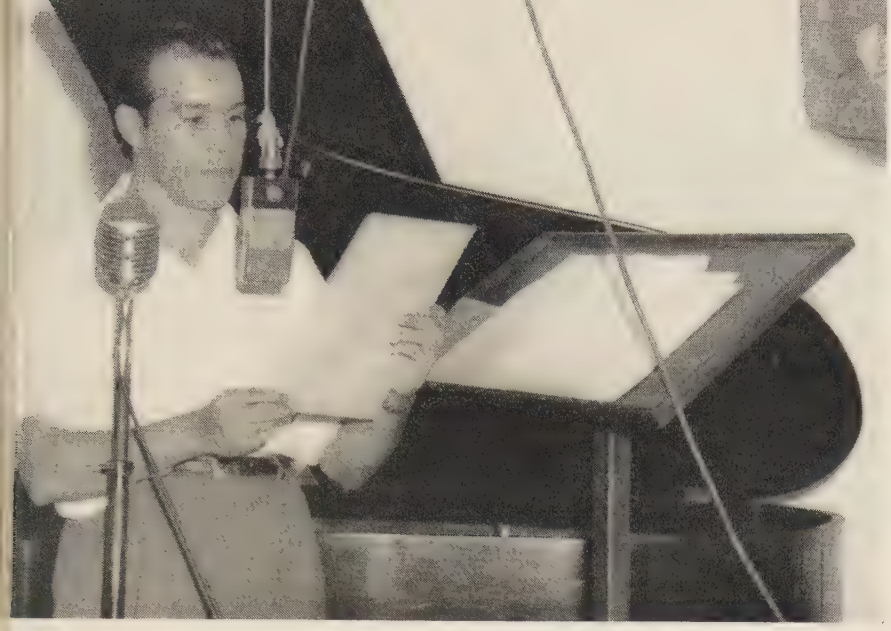
It is not generally known perhaps, but actually the Pension Fund may receive its operating funds from Unified Promotion. This has not been necessary, however, since investment earnings above interest for required reserves have been used for this purpose.

DR. Turley is attempting to remain in his office more of the time. The Pension Fund maintains offices on most of the eighth floor of the Test Building on Monument Circle in downtown Indianapolis. Such a convenient downtown location for receiving mortgage payments and handling brokerage and banking matters is essential for a fund with millions of dollars which must be kept constantly working to make pensions and other benefits possible.

Dr. Sheets and Mr. Smith estimate that about one-half of their time is involved with field work. This includes personal interviews, board presentations, conferences with ministerial students, the delivering of speeches in the public presentation of the pension system, as well as aiding in the Unified Promotion program. Another one-quarter of their time requires the writing of letters. The remainder of their time goes to executive planning and conference, writing news and promotional materials and advertisements, and office administration.

"What do these men really do in field work?" one may ask.

(*Continued on page* 44)



—Photo by Frank Pickett

ove, José T. Bogarin gives his evening devotional on Asunción's Radio TELECO.

Protestants on the Air

Despite Roman Catholic Pressure, a Paraguayan Disciple Has Developed a Vital Radio Ministry

By FRANK PICKETT*

F you were to tune in Radio TELECO—in Asunción, Paraguay—at 7:30 o'clock n any evening in the week, you would be reeted with the strains of cathedral himes. Then a well-trained, resonant voice ould say in Spanish, *"Mirando Nuestro nterior"* ("Looking at Ourselves"). This is he name of a four-month-old devotional rogram, the only Protestant radio program n Paraguay.

A few months ago José T. Bogarin, mem-er of the Peru Street Christian Church n Asunción, was anxiously looking for way to make a more positive testimony f his new-found Christian faith when the dea occurred to him that he might be ble to have a radio ministry.

N the past years several attempts have been made by the Evangelicals (Protes-nts) to establish a program on a re-gious theme. Several years ago one pro-ram was sponsored on a cooperative basis mong the Evangelical churches, but be-use of Roman Catholic censorship and pposition the venture failed. Also one her group, the Seventh Day Adventists, n the basis that they were not Evangel-als, for a time had a program; but this, o, was cut off because of Catholic con-ol. These failures have dissuaded other rotestants from attempting to get on the r, but they have not stopped José Bo-rin.

José prepared five brief devotionals and ent to the owner of Radio TELECO, one the four most powerful stations in raguay. He presented his plan, represent-ing, as he put it, "no one but the Lord." After hearing an audition by the 32-year-old Evangelical, the owner said that José could have five minutes of free time a day. After one week of programs, this was changed to ten minutes daily. During the past Christmas season José was given three one-hour-long spaces besides his regular ten minutes a day.

EIGHTEEN years ago José T. Bogarin was fourteen years old and was just beginning elementary school. Up until this time, because of poverty and a number of family difficulties, he had had no opportunity to study. After two years—when he was sixteen—this study was interrupted. Being the only boy in a needy family, he had to find work. He took employment as a messenger boy delivering radiograms. At the siesta hour (11 A.M. to 2 P.M.) each day he began to study international Morse code, and after three months he was declared a professional radio operator and given a job sending and receiving messages. When he was eighteen he was sent to an isolated village to relieve another operator for a month's time. There in solitude he began to contemplate how much he lacked in education. He prayed that some way might be opened for him to continue his studies.

A FEW months later, after he had returned to his home town of Paraguari, Paraguay, he timidly waited one evening in a solitary place for a school principal who was accustomed to taking his small child for a stroll each night at that hour.

After two attempts on two different evenings, he found the courage to ask the principal for help with his education. The professor advised him to return to school and to enter the fourth grade. He was nineteen when he started to school again. That year he completed studies in two grades, the fourth and fifth. He continued to study for two more years. His education was interrupted again at that time by a revolution. He went to Argentina; and when he returned a year later, he began a three-year study for radio announcing. After this he spent two more years studying journalism.

IN spite of these years spent in specialized schools, Mr. Bogarin has followed the trade he learned at the age of sixteen as a messenger boy. He is a radio operator for Real Air Lines. Up until he began his devotional programs he had held two jobs simultaneously, one with Real and the other with another small company. He resigned from one in order to serve the Lord with a radio ministry, without salary.

José has been an Evangelical since a year ago, when he had a tremendous religious experience which has transformed his life. He is a young man conscious that he is limited with regard to education and the study of religion. But where he is lacking in experience and knowledge, he is well supplied with enthusiasm and faith. His motto for living is expressed in what he often says to his pastor, *"Hay que trabajar"* ("It is necessary to work").

*Mr. Pickett is a missionary in Paraguay with he United Christian Missionary Society.

Youth Exchange Set

AMONG 125 American teen-agers to exchange places with as many Europeans for the school year of 1958-59, Disciples of Christ have been allotted 16 places by the National Christian Youth Exchange, which directs the program.

Announcement of the allotment has been made in Indianapolis by Mrs. Ruth E. Milner, national director of social welfare services in the department of social welfare of The United Christian Missionary Society.

At least half of the students going to live in Europe will be on two-way exchanges—the American youth will live in the home of the European youth who will come to live in his home, Mrs. Milner said. She pointed out, however, that a church or community could ask for a foreign teen-ager without having anyone to send.

Cost of a two-way exchange is $400 for travel and insurance of the foreign student plus $775 for travel and insurance of the American youth. The expenses of the foreign visitor only would be $400.

Students are to arrive in the country on their visit early in the summer, said Mrs. Milner, so churches which might sponsor an exchange student should act quickly. She said that information is available from the department of social welfare of The United Christian Missionary Society in Indianapolis.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

THE Wilson Daily Times has established a special student award to be given each year to the student who contributes the most work and leadership to the college's campus publications. The college newspaper, *The Collegiate,* is published every two weeks; the college annual, *The Pine Knot,* is published annually.

A special plaque has been presented to the college by the *Daily Times,* and each year the winner's name and the name of his publication will be inscribed on the plaque. In addition, the *Daily Times* will present an individual award to the student.

A record enrollment is recorded for the current semester. Mrs. Bethany R. Joyner, registrar, reports that 1,010 students are in attendance this term.

Dr. Howard E. Blake, faculty member of the graduate school of education at Temple University, Philadelphia, Penn., was guest speaker at the Alumni Rally Day. Dr. Blake is an alumnus of Atlantic Christian College. Dr. Millard P. Burt, Raleigh, president of the Alumni Association, presided at the banquet. An open house and a reception honoring Dr. Blake were other features of the day.

Bethany College
Bethany, West Virginia

The Monongahela Power Company has made a gift of $1,000 to the college. The company is interested in the training of leaders in all fields of economic and social development, with special emphasis upon the opportunities for those who choose science and engineering.

The second annual convocation honoring prominent West Virginians was dedicated this year to Michael Late Benedum, who made a fortune in oil and poured it back into the state in the form of schools, churches and civic improvements. This convocation was a feature of Founders Day.

Leon Krausz, a junior from Forest Hills, N. Y., has been awarded a $2,200 scholarship by Iowa State University to do atomic research at the Institute for Atomic Research in Ames, Iowa. Earlier Krausz received the Pittsburgh Consolidation Coal Company scholarship to do coal research at Bethany. The company also gave the college a $1,000 fractionating column as permanent laboratory equipment to assist Krausz in his work. The coal award will become a yearly award to the outstanding junior majoring in chemistry.

The National Committee for the Association of College and Reference Libraries has just awarded the college a grant of $500 for consultation fees in connection with the proposed Phillips Memorial Library. The grant was made in the interest of obtaining the best professional help available in planning the new million-dollar library.

Chapman College
Orange, California

The Madrigal Singers, under the direction of James M. McKelvy, presented a concert at the Phoenix Christian Church at the opening session of the Arizona state convention. The group is also presenting concerts at most of the Southern California district conventions during March and April, and at the northern California state convention being held at Visalia, May 14 to 18.

John L. Davis, president, and Willis M. Whitaker, director of church relations, are also presenting the college at these conventions. Guy Davis, professor of religion, will give the Bible lectures at the northern California convention.

The College of the Bible
Lexington, Kentucky

Roscoe M. Pierson, librarian, has accepted an appointment as visiting professor in Puerto Rico. During the 1958-59 school year Mr. Pierson will be on sabbatical leave from his regular duties and will be librarian for the Evangelical Seminary in Puerto Rico. He expects to take up his duties in August. The seminary, located at Rio Piedras, educates virtually all the Protestant ministers for the island and has supplied many of the ministers for Cuba, Dominican Republic, Venezuela and Colombia. In addition, its alumni are serving among Puerto Rican people in New York, Chicago, Florida and Texas.

The seminary is supported by the missionary boards of the American Baptists, Methodists, Presbyterians, Disciples of Christ, Evangelical United Brethren, and United Church of Christ. President T. J. Liggett is an alumnus of The College of the Bible. George V. Moore, a faculty member of The College of the Bible, spent a part of the 1956-57 school year there as a visiting professor.

Culver-Stockton College
Canton, Missouri

The National Benevolent Association of Christian Churches has made available to the college grants for students who wish to prepare for Christian social work. To be a recipient of either the $100 scholarship during the freshman or sophomore year, or the $200 scholarship during the junior or senior year, a student must be planning to major in the newly established curriculum of Christian social work.

This curriculum requires a student to declare a joint major in sociology and psychology, and the seminar being done in sociology. Furthermore, a recipient must have shown in the fields of sociology, psychology and religion an interest in and ability to understand and serve people, linked with high moral character and exemplified Christian principles in living.

Eureka College
Eureka, Illinois

Ira W. Langston, president, is one of twelve United States ministers selected to exchange pulpits with ministers in Great Britain this coming summer. Dr. Langston was named by the National Council of Churches of Christ in America under a program sponsored jointly by the NCC and and the British Council of Churches. He

Eureka's Former President Is Honored

—Luther Mook Photo

On Founders Day, February 5, former president Dr. Burris Dickinson (second from left) received an honorary degree presented by Pres. Ira W. Langston (at right). Dr. Leonard Charnock and Prof. Alvin Thomas also participated in the ceremony.

preach in various pulpits in England ring August.

The successful conclusion of a science ipment fund campaign to raise $3,000 been reached with more than fifty mni having contributed $3,083 to the d. The money will be used to buy ipment for the biology, chemistry and ysics departments. The fund was started Dr. Richard W. Jackson of Peoria, a 2 graduate, who is head of the fer- ntation section at the Northern Region- Research Laboratory.

The lecture fund established in honor the late William T. Jackson, former ad of the chemistry department of the lege, now exceeds $1,000. Proceeds from fund provide an annual lecture on the npus by a person who is distinguished some scientific field.

orthwest Christian College
agene, Oregon

A short course in church architecture was fered in February by Charles J. Betts, nsulting architect for the Board of urch Extension of Disciples of Christ. his course has been conducted annually r several years and has proved of great lue to those having responsibility for urch construction or remodeling.

The annual Christian education prac- cum short course was held from Feb. 24 rough Mar. 7. Classes were held for achers of nursery, kindergarten, primary d junior age children. Two hours of llege credit were offered for the course.

Forty-three NCC alumni are enrolled in e School of Religion, Butler University, is year, according to an announcement y O. L. Shelton, dean of the seminary t Indianapolis.

Students were participants in the State eace Oratorical Contest this year. The ontest is sponsored by the Oregon Coun- il of Churches and the Inter-collegiate orensic Association of Oregon.

hillips University
nid, Oklahoma

The Graduate Seminary observed its golden anniversary in March with an in- vitational conference on "The Seminary Today and Tomorrow." Featured speakers were Harlie L. Smith, president of the Board of Higher Education of Disciples of Christ, and Dean Jerald Brauer of the Divinity School of the University of Chi- cago. Conference groups were led by out- standing Oklahoma ministers and church eaders.

Alumni of the seminary were speakers t the seven regular undergraduate chapel ervices in March. Leading churchmen rom the five-state area of the university were invited to attend the conference. Stephen J. England is dean of the Grad- uate Seminary.

The U. S. Force Drum and Bugle Corps f Washington, D. C., has been selected or the twenty-sixth Tri-State Music Fes- ival to be held in Enid, May 1 to 3. Originally covering three states, the Tri- State Music Festival has grown to more han ten thousand participants from twenty tates. Dr. Milburn Carey, director of the schools of fine arts of the university, is manager of the festival.

Bible Display at Culver-Stockton College

Behind a Bible display in the Carl Johann Library on the campus in Canton, Mo., are, left to right, Ben Allen with a seventeenth century Hebrew manuscript of scripture; John Sperry, librarian and associate professor of history, with a 1587 manuscript of the first printing of the Hebrew Bible; Delores Long with a parchment manuscript of Acts, dated 1160 and from Switzerland; Shirley Webster with a photographic facsimile of the first Isaiah scroll of the Dead Sea Scroll find; and Naomi Gullium, associate librarian, with a facsimile of a 42-line Gutenberg Bible printed to celebrate the 500th anniversary of printing in western Europe.

Texas Christian University
Fort Worth, Texas

The Texaco Company has established a third scholarship at the university. The new four-year grant, amounting to $1,500 annually for the student and university, will go to a student selected by the TCU scholarship committee headed by T. F. Richardson, dean of admissions.

More than 500 of the 6,100 students are attending the university on scholarships. To maintain this program, TCU annually appropriates $183,000 and could use twice as much to help deserving students. Part of the money comes from earnings of endowed funds. Some of the scholarships are given by individuals, corporations, churches and ex-student organizations.

The university will conduct its eighth annual summer school in Mexico, July 13 to Aug. 23, in cooperation with the Institute Tecnologico of Monterrey.

George Earle Owen was the principal speaker at the annual Religious Emphasis Week. The week's general theme was "The Christian in a Revolutionary World." Dr. Owen, a former missionary in Argentina and the Philippines, is executive chairman of the division of general departments of The United Christian Missionary Society.

President M. E. Sadler has announced the remodeling and modernizing of Brite Hall to begin immediately and to be completed by June 1. Brite Hall presently houses the School of Education. This project was made possible through the generosity of TCU friends in west Texas.

The new structure of the Mary Couts Burnett Library, which has been built around the old, is being used exclusively this spring. During this time workmen are completing the remodeling of the old section. The completed building will have 80,440 square feet of space with a capacity for 800,000 books and documents. Seating capacity will be 1,000, and eleven small study rooms will be scattered throughout the building. Also there will be two additional typing rooms. A special room will house the famed Lewis collection of rare books and first editions.

Transylvania College
Lexington, Kentucky

Criteria of selective test scores rather then the student's rank in his high school class will become the basis for acceptance of students at Transylvania beginning in September. These tests, taken well in advance of the opening of the college year, will also give the academic advisors a more accurate picture of the strength and weakness of each individual student.

In view of constantly rising costs of a college education, the college is also re-

(Continued on page 46)

Christian Citizenship

Church Members Have a Responsibility to Meet Problems of Our Day with Wisdom and Courage

By MILDRED FENNER

EDITORIAL NOTE: *The following is an excerpt from an address delivered at the Ninth Street Christian Church, Washington, D.C., on Woman's Day, this past winter. Dr. Fenner is the editor of the* NEA Journal, *published by the National Education Association. An active church woman, she teaches a junior high group at the Mount Vernon Place Methodist Church in the nation's capital.*

OUR religion and our citizenship can hardly be separated. We are not Christians in a vacuum. It is not enough to be earnest ourselves; as Christians we have an obligation to see that honesty prevails in our country. It isn't enough to be kind and just ourselves; as Christians we must make of our world the kind of place in which all people everywhere encounter kindness and justice.

It isn't enough to sing our beautiful hymns and anthems. As Christians we should translate the words we sing into dynamic action. It isn't enough to read the Bible in the solitude of the night. As Christians we need to live by the Bible in the stress and strain of the day—and that's a much harder thing to do.

This is no new and radical philosophy. It's the Golden Rule that's been pricking at our consciences for a long, long time—"Therefore all things whatsoever ye would that men should do to you, do ye even so to them." *(Matt. 7:12)*

What should we as citizens who call ourselves Christians feel that democracy, our country, and our world have a right to expect of us?

First, that we shall continue throughout our lifetime the pursuit of knowledge and truth. "Ye shall know the truth," says *John 8:32,* "and the truth shall make you free."

THE pursuer of truth reads more than one newspaper, reads magazines and books that give depth and background to the news—and he is not one of that miserable company which reads just enough to be *mis*informed. He listens to radio and TV commentators of varying political complexions, learns what axes, if any, they have to grind and the kinds of information sources they use. He weighs pros and cons, keeps an open mind but not so open that it's drafty. When convinced he's been mistaken, he admits it.

Sometimes we abdicate our responsibility to gather and weigh facts, and the two chief reasons are fear and lack of time.

Now fear is an excuse we don't often give aloud; perhaps we are either ashamed or unaware. But to realize the extent to which it can grip us, let's look back at the fear of communism which resulted in the witch-hunting hysteria of a few years ago.

Psychologists point out that many excesses of that recent period probably occurred because someone feared that if he did not act in an excessive way some other person would condemn him. Fear of freedom of thought can do strange things to people who lack faith in the ability of right and of democracy and of Christianity to triumph.

Lack of time is an excuse we cite glibly and often. Fact-seeking—as on the present world situation—does take time, more time than we think we can spare. But it can be fun and it can be exciting—and it *is* essential.

This brings us to the *second* demand upon us as Christian citizens, which is action.

Action may mean the difference between itching for something and scratching for it. Action may mean something that takes very little time, such as writing a letter to a newspaper or to a magazine, or expressing support or opposition, criticism or thanks. Or action may mean something that disrupts your life, such as entering the military service or running for office.

ACTION also may mean speaking out when your conscience dictates, though you would be more popular if you were silent, or remaining silent when you are longing to talk but realize that your comments would only add to the confusion. It may mean standing up to be counted when you would prefer to hide in anonymity.

Each of us either *makes* things happen, *watches* things happen, or *does not know* things are happening. Each of us takes the kind of action which makes us a part of the answer to the problems of our day—or which makes us a part of the problems themselves.

Apply the test to yourself in one situation after another. For example, suppose an organization—perhaps a church organization—to which you belong is holding a meeting in which there is wrangling and bickering. You step into the room. Do you bring a spirit of reasonableness which helps to improve that meeting? Or do you add to the name-calling, the bad faith, the bitterness?

Or are you one of that colorless, nonparticipating element which prides itself on remaining aloof from the fray but which by its very refusal to take a positive stand on the side of good will is in reality a part of the problem?

The *third* expectation upon us as Christian citizens is that we make a difference in the outcome.

People in Washington, without the ballot, often at inconvenience and expense, travel hundreds of miles at election time to get back to their home state to vote if state laws permit. At the last election time, one of these people was asked why she went to the trouble when one vote wouldn't make any difference.

Her vote *had* gone to the losers, she admitted, and she might just as well have spent election day in Washington. However, she added, another time when she had made the long trip home to cast her ballot, the side in which she believed had won by only three votes.

IF just three other people and I had stayed away," she said, "the outcome would have been exactly the opposite. That's too close for comfort. Sometime my one vote might make the difference."

Bonaro Overstreet, well-known psychologist and author, expressed the same sentiment much more eloquently when she said, "You say the little efforts that I make will do no good: They never will prevail to tip the hovering scale where justice hangs in the balance. I don't think I ever thought they would. But I am prejudiced beyond debate in favor of my right to choose which side shall feel the stubborn ounces of my weight."

Each one of us—by learning the facts and acting upon them—can make a difference in the outcome. Only thus can we assure a wise and just course of action by our country. We cannot control what Russia does, but we can influence what the United States does. And what the United States does affects the rest of the world, including Russia.

A Chinese parable tells us that in the old days in China, a partnership left certain exclusive rights to each member. Four Chinese partners once bought a large stock of cotton. Because rats were gnawing away at the bales in the warehouse, the partners bought a cat, a leg of which was owned by each partner.

ONE day the cat, sitting too close to an open fire, burnt one paw. The partners decided that the care of the injured leg was the entire burden of the partner who owned that leg. He promptly treated it with the usual ointments and applied a gauze bandage. The cat, however, again came too near the fire, and the dressing burst into flames. In panic the cat ran toward the cotton, set it afire, and soon the entire stock was destroyed.

Three of the partners took their case to court for recovery of their investment, arguing that the burning bandage on the paw owned by the fourth partner had been entirely to blame for the property loss. But the judge decided that all the partners were responsible and all must bear the loss. One leg had set fire to the property, but the other three legs had carried the cat to the cotton! The responsibility belonged to every partner.

The responsibility to help build a better world belongs to everyone. Not all will meet that responsibility. But it seems to me that the citizen who calls himself a believer in the principles of Jesus Christ has an inescapable responsibility for meeting the problems of our day with wisdom and with courage.

Women and WORLD HIGHWAYS

Japan—Key to the Future

By JAMES W. THOKEY

Mr. Thokey is a partner in a certified public accountant firm in New Orleans, Louisiana, and is an elder in the St. Charles Christian Church of that city. This article is his introductory speech to that church's school of missions.

—Maurice Sackett Studio

N a Sunday in December of 1941, millions of people in the eastern part of our country attended church and urned home to enjoy a Sunday dinner. dios (a device we enjoyed before it was erseded by the blessings of television) e turned to the New York Philharmonic cert. The program was interrupted—panese planes had bombed Pearl Harbor, ing people, destroying property, shock- an unprepared nation.

The next day we were at war with pan. What did we know about Japan? ell, in Washington, D.C., there were erry trees which came from Japan; in the me stores were many articles stamped Made in Japan." (We were quick to ack-list such articles when the war came.) e did know that Japan had invaded and nquered Manchuria in the recent past. t we had sent missionaries to Japan and ere surprised at the audacity of this nation the other side of the vast Pacific ocean. Many Americans and many Japanese lost eir lives; before the war ended we knew rough pictures the devastation wrought a new weapon—the atomic bomb. The panese knew that devastation much more orribly than we did through pictures.

INCE the war we all find our lives materially changed. Conditions are different; Japan is no longer a world away. ny point on this globe is now right in ur own back yard. What Russians think nd do, what Egyptians think and do, what oes on in Japan do vitally concern us. ike it or not, we live in the same world ith a strong political philosophy which is edicated to the destruction of the freeoms for which our forefathers and relaves gave their lives. We contest with that reat force for the good will of all peoples. o Christians, the command first given the isciples to "go . . . make disciples of all ations" was never before so urgent. Our esponse to that command may be our only ope for survival.

The war changed Japan, too. In land area, apan is about the size of the state of Montana. Seventy-five per cent of the land s mountainous. Only 16 per cent can be ultivated, and this through terracing the nountain sides right up to their tops. On his land live ninety million people, which s more than half the population of the United States. This population poses one of her serious problems. The problem s so serious that abortion under authorized nedical supervision has been legalized in ases where the mother is in ill health or where the parents are too poor to give the hild a fair chance for physical and mental levelopment. In the year 1955 there were ,700,000 legalized abortions, in addition o an estimated million unregistered, illegal cases.

This is but one evidence of the problem n a nation where the birth of a child is most joyous occasion in every Japanese amily. Japanese are among the world's nderfed—not starving, but having an average intake of 2,200 calories a day compared to between 3,000 and 3,500 calories in America.

SITUATED as it is, Japanese culture has been shaped by the influence of the West. So exposed, the keenest minds in Japan have been focused on the political sciences, educational systems, medical progress, industrial techniques and social sciences of the Western world. Today 97.2 per cent of the Japanese can read and write. No other nation, East or West, has achieved such a high degree of literacy.

With the lack of farming area, industrialization and, as a consequence, trade are a necessity in Japan. Japan stands first among the nations of Asia in industrial and technological know-how. She likewise has an abundance of skilled workers. Swift flowing streams are being harnessed for electric power; industrial leaders are arranging for atomic power reactors to supplement more conventional sources of energy.

Defeat in the war and its shattering aftermath plunged the people into a vast mental and spiritual vacuum. Emperor worship and the Shinto myths that supported it, even the militaristic regime that governed Japanese lives, crumbled. Tradition is a strong force, however, and many of these old forms seek revival. Aggravated by her economic plight—limited land, dearth of raw materials, lack of market for her industrial products, and unemployment—Japan is an exposed target for secularism, materialism and communism.

Young people do not mix up the tomorrows with the yesterdays. They are not thinking of the Japan that was, but of the Japan of their hopes. The taint, however, of totalitarianism that characterized their heritage makes them easy victims of mass psychology. In the new freedom, liberty may be confused with license.

HERE in Japan is a people who in many respects parallel the traditions and heritage of the American people. Respect for and influence of the home and family is, if anything, held in even more esteem than that in America. The people are industrious; they are educated and intelligent; they have the American's love for sports. Their economic plight is a problem with which they are concerned and to which, with help, they will work out the solution.

The old traditions and worship, against which Christianity has made but little progress, have been shaken. Although few in number, the Japanese Christians are well represented among leaders in politics and education, and they are dedicated in their work to advance the program and the teachings of the church.

The upheaval and the changes in Japan are but a symbol of the change taking place in Asia. The ferment stirring there is an awakening of the human spirit. Many, many millions of Asia at long last have discovered that they are human beings, highborn and high destined. They are breaking free of treatment that deals with them as subhuman beings and secondary citizens of the world community.

This awakening is of God. He was in Asia before the Communists. The divine spark he planted in every human heart has guided Asia's missions to this hour.

The time has come for the Christian church of the West to revamp her procedures and reorganize her forces. In the Japan of tomorrow, Japanese Christians will serve as the spearhead of the Christian movement. They will blaze the trail.

Japan is the key to the future of Asia in the interest of the West. In our own interest, as well as our commanded concern for a people not yet won to Christ, we could have no more timely theme for our study than our mission work in Japan.

Church with a Spirit of Service

IN the northern tip of Honshu Island, in the city of Hirosaki, is one of the oldest and one of the most remarkable Christian churches in Japan. In its eighty-two years of history the Hirosaki church has sent forth into full-time Christian service throughout the country more than 140 of its members.

The most recent was Takashi Noro, currently studying for the ministry in a seminary in Tokyo. Before him was Miss Tomono Nihira, who was graduated from the seminary, had a church of her own, married a minister, and now is serving with her husband in a United Church of Christ congregation in Kanagawa. In addition to all of the ministers it has contributed, the Hirosaki church has mothered six churches in its immediate surrounding district.

The pastor of the church states that the work of the church has been greatly strengthened by the local Christian school, Hirosaki Gakuen. Nobusuke Oda, principal of the school, is the younger brother of Nobundo Oda, principal of the Margaret K. Long Girls' School in Tokyo. These brothers were baptized in the church in Sakata, started by Charles E. Garst, pioneer Disciples' missionary.

—DAISY EDGERTON

Echoes— *from Everywhere*

93-Year-Old Pastor In Jamaica Still Active

TOM Lawrence, 93-year-old pastor of the Craigmill Christian Church in Jamaica, recently volunteered his services as a teacher in the literacy program that was brought to his church by missionary John T. Horber.

Brother Lawrence is keen and alert with a dedication to serve his Lord and his congregation in every way possible. There are two other teachers who are active in this same church, and a fine group of adults will soon be experiencing the thrill of reading God's word for themselves.

The literacy program is the same as that used by the Jamaica Social Welfare Department and will, if used properly, enable an adult to read well in just one year of study. The department is kind enough to permit the use of not only materials but also of personnel. Two of the missionaries—Evert Millard and Mr. Horber—are at present actively engaged in establishing as many of these classes in our churches as possible. When each class is established, then the department will send a supervisor to visit at certain intervals.

—JOHN T. HORBER

Jamaica

Plea for Help to Students In Japan Brings Moving Response

This past fall someone wrote to the *Christian Weekly* in Japan about the difficulties which seminary students have in securing enough money even to eat regularly.

A prisoner under sentence of death who read this account was deeply moved. The prisoner had been recently converted to Christianity and upon reading the report, recalled the tragic days at the end of the war when he, like many Japanese, had very little to eat and could not sleep at night because of hunger pains. Out of his meager allowance sent him by friends for his own correspondence expenses, he sent 500 yen, or about $1.50, for the hungry seminary students.

—DAISY EDGERTON

Japan

Scholarship Checks Aid Youth in Buenos Aires

Most people like to know how their money is spent—especially when it is given to someone else to spend for them. So let me tell how some of the money of Disciples of Christ in the United States is being used in Argentina.

The United Christian Missionary Society recently sent a check to Colegio Ward in Buenos Aires, Argentina, to be used for scholarships. To whom do we give scholarship help?

John is one scholarship recipient. His father is a brick mason, and the family lives close to the school. The parents decided they wanted to send John to Colegio Ward. On the salary of the father they couldn't do it, so the mother took in washing to send him to the first grade.

In school he learned more about the church and began to go to Sunday school. He in turn got his parents to go, and they became church members; and through them, others are now going to church.

With the increase in prices the mother has not been able to make enough to keep things going. We asked about the possibility of help. When we investigated the case and learned their story, we naturally granted them a scholarship—which pays all the tuition of the student. The parents must pay for the books and other extras John is enrolled in the fourth grade this year.

—MR. and MRS. GEORGE SMEDLEY

Argentina

Highlights of Year Noted in South Africa

A number of accomplishments of churches of Disciples of Christ in the Union of South Africa were reported recently by Col. E. Jones, who has recently retired as president of the South African Association of Disciples.

Col. Jones noted six major accomplishments in South Africa during 1957. Churches in the Union receive aid through The United Christian Missionary Society but are self-supporting in many phases of their program.

In 1957, Col. Jones said, the six South African churches which are members of the Association:

1. Purchased property some thirty-five miles from Johannesburg, to be used as a conference grounds, and which has been named *Stonehaven* in honor of Barton W. Stone, pioneer Disciple.
2. Erected Campbell Hall at Linden Church in Johannesburg.
3. Adopted a uniform constitution for all local churches.
4. Held classes in preaching and leadership training, which resulted in several laymen becoming "acceptable preachers."
5. Insured all church properties with the African Guarantee Company. The insurance was obtained by the United Society, which will be reimbursed by the Association for the cost of premiums.
6. Started two permanent funds—first, a "Students' Transportation Fund," which contributed several hundred dollars to the cost of sending Miss Shirley Webster to the United States for missionary training; and second, a "Delegates' Transportation Fund" for assisting in the travel expenses of delegates to national and international conferences.

Paraguayan Pastor Takes Spanish Bride

VICTORIO Aveiro, young pastor of the church at Friendship Mission in Asunción, Paraguay, was united in marriage on January 14 with Esther Fernandez.

Victorio and Esther first met while both were attending Union Seminary at Buenos Aires, Argentina. Esther says it was not love at first sight, but through mutual acquaintances they were invited to the same places often and soon were fast friends. It was only after they resumed their friendship in Asunción, however, that their love for each other began to flower.

As it happens, Victorio was born in Asunción some twenty-five years ago. He was graduated from the National Commercial School in 1950 and became a member of the Peru Street Christian Church in October, 1951. He has received the Bachelor of Theology degree from the seminary in Buenos Aires.

Esther completed two years at Union Seminary in Buenos Aires and also three years at the British Hospital. She is a registered nurse and has worked, until her marriage, in the Baptist Hospital in Asunción. Her parents, who are immigrants from Spain and have made their home in Argentina, are active workers in the Methodist Church.

Besides being a capable person in her profession as a nurse, Esther is an accomplished pianist. She is wholeheartedly welcomed to the Friendship Mission community.

Paraguay —FRANK PICKETT

Victorio Aveiro and Miss Esther Fernandez listen intently as the wedding vows are read by Raymond Mills, director of Friendship Mission, center of Disciples of Christ in Asunción, Paraguay.

—Photo by Frank Pickett

Missionary Worship Service

Theme: *Be Ye Perfect*

MAY

In Attitudes Toward Self

There is no audience at a worship serv- All who attend are meant to be par- pants." WORSHIP MANUAL: CWF

Here is no ready-to-use worship service. re are only the raw ingredients from ich you may create a worship service your own. You are to choose from ong the scriptures and hymns suggested; u are to develop your own meditation the worship theme. A pattern is sug- sted here which you may follow, or you ay vary it as you like.

CALL TO WORSHIP—May be music, a ayer, or a verse of scripture.

HYMN OF PRAISE—Something familiar so will sound like praise when it is sung.

PRAYER—This may be spontaneous, or you ay have it written out so you can read You may want to use a prayer song.

SCRIPTURE READING—Should be appro- iate to the worship theme.

SPECIAL MUSIC OR POEM—This should be mething which supplements the worship eme.

MEDITATION ON THE WORSHIP THEME— he meditation need not be long. You may ead it, but it would be better if you didn't ave to. It should come from your own eart and experience.

CONSECRATION HYMN—May be a prayer ymn; may pick up and emphasize the ain idea in the meditation.

OFFERING—This act of sharing is an act f worship. Mention this fact.

PRAYER—The prayer may be a dedication f the gifts.

CLOSING HYMN

MISSIONARY BENEDICTION

For May the worship theme is "Be Ye erfect in Attitudes Toward Self."

Suggestions for the call to worship:
Spirit of the Living God" *(a solo voice, or group of voices singing together, or the ntire group in unison)*
salm 29:2; John 17:3

Suggested scriptures:
Iatt. 20:20-28; Rom. 12:1-8; Matt. 25:14-30

Suggested hymns:
61—I Would Be True
74—Holy Spirit, Truth Divine
72—Spirit of God, Descend Upon My Heart
70—Gracious Spirit, Dwell with Me
06—O Master, Let Me Walk with Thee
43—Purer in Heart, O God
The numbers given are from *Christian Vorship: A Hymnal.*

Additional Resources:
Ieeting Life on Higher Levels, by Hunter eckelhymer, especially chapter one.
ike a Watered Garden, by Jessie M. Trout. ection called "Discipline," page 39.
ongs from the Land of Dawn, by Toyohiko agawa. "One with the Universe," page 12.

Interpretation of the Theme

Here are some of the ideas which you will want to include in your brief meditation on "Be Ye Perfect in Attitudes Toward Self."

The need to accept our limitations honestly. When we accept a fact we stop worrying about it; we do not let it make us feel guilty or inferior.

The need to recognize our talents with equal honesty. Each of us has strong points. It is not only stupid but dishonest to deny them.

The importance of acting toward ourselves with discipline. Discipline means control—setting a direction for one's life and moving purposefully forward in that direction.

The importance of seeing ourselves in relation to the rest of God's people. We must recognize our individuality, but we must also recognize our place in the family of God. If we have a place in a family, we have responsibilities to it.

Above all, the importance of developing and maintaining a rich and close relationship of the self to God. Only as this relationship has meaning can one's attitude toward oneself reach perfection.

Suggestions for a prayer to follow the meditation:

Pray for courage to accept your limitations with honesty and your potentialities with equal honesty.

Pray for wisdom to place yourself in the right perspective with the rest of God's children around the world.

Pray for courage to accept the responsibilities of being a "self" and a child of God.

—MARILYNNE HILL

The Budget

The budget is not sums to me,
It is children's happy faces;
It is missionaries who tell of Christ
In near and far-off places.
It is a sanctuary to which we go
For worship and for prayer;
It is the folks we are glad to know
In love and friendship there.
It is the organ's majestic roll,
In anthems quite inspiring;
It is the preacher's theme
Of a gospel that is untiring.
It is the kingdom of our Lord,
When evil has been turned to good.
It is the reigning of the Christ
In a world-wide brotherhood.

—*Church Visitor*

First Christian Church
Louisville, Kentucky

In Memoriam

Carie A. Jones, Jan. 8, Cantril, Iowa. A devoted member of the Christian church for 65 years and a charter member of the missionary society. She served as Sunday school teacher, treasurer of Sunday school, and World Call secretary. Age 81.

Emma G. Wellborn, Jan. 12, Cantril, Iowa. A tireless Christian worker, president of missionary society for 30 years. Also served as deaconess, teacher, and clerk of church board for many years. Age 78.

Mrs. Florence W. Miller, Jan. 17, Los Angeles, Calif. Active in church work in California and a member of Highland Park Church, Los Angeles, where she was a church school leader and active in CWF. She led her church in becoming the first in Southern California to attain the goal of 100 World Call subscriptions. Though blind for more than 20 years, she attended church regularly until health prevented.

Mrs. Viola Bell Hutton, Feb. 1, Moline, Ill. Member of First Christian Church and the CWF, having moved to Moline in 1935. Age 48.

Mrs. Bessie White Daugherty, Nov. 24, 1957, Carthage, Mo. Faithful and devoted member of First Church and CWF. Mother of L. Franklin White, a missionary of Disciples of Christ and serving in Orissa, India. She was loved by all who knew her. Age 69.

Miss Mary Phebe Griffith, Dec. 16, 1957, Carthage, Mo. A devoted member of First Church many years. A high school and Sunday school teacher. After retirement she attended CWF regularly and taught a women's class. Age 80.

Miss Callie Beals, Jan. 7, Glasgow, Ky. Lifelong member of Christian church, missionary society and CWF. She supplied flowers from her garden for the church every Sunday. Truly an artist and poet.

Mrs. Lalla Alexander McGee, Jan. 3, Glasgow, Ky. A devoted Christian from early childhood and active in the Burkesville Church for 30 years. Her motto was "others" and this was exemplified throughout her life.

Mrs. Olive Gammill, Oct. 18, 1957, Gays, Ill. Member of the Christian church and regular attendant at all activities. Charter member of the missionary society and its president several years. Also a teacher in Sunday school. She will be missed.

Mrs. William W. Musser, Sept. 7, 1957, Enid, Okla. Devoted member of Central Christian Church for 45 years. She served as book chairman for CWF for many years and taught Sunday school classes in various departments.

For Adult Mission Study

Everybody Studies Japan

Theme

Japan

This is the story of how one Christian church planned, promoted and carried out its recent school of missions. The detailed outline will be helpful to other churches planning similar schools.

Planning

1. One of the important phases of our school of missions was the planning before the school. The first planning was done by the world outreach committee of the church. Decisions were made as to what to study and what materials to use; personnel was determined for necessary committees; and teachers were selected. It was decided to follow the usual Sunday evening schedule:

6:00—snack supper
6:30—discussion groups
7:30—worship
8:00—fellowship and coffee

2. Publicity. Posters and bulletin boards were assigned to the young people; phone calls and announcements were the responsibility of the CWF and CMF presidents; newspaper advertising was the responsibility of the church secretary.

3. One person was made responsible for registration and for keeping attendance records. Registrations included pre-registration of 25 cents per person or 50 cents per family.

4. Decorations and displays were assigned to the CWF Guild.

5. One person was asked to be librarian —to keep books on display and available.

6. One of the Chi Rho boys, who is a first class audio-visual operator, was made responsible for films and filmstrips.

The School

1. Hosts and hostesses—one couple each night.

2. Snack Supper—Hospitality chairman. (He was responsible for seating arrangements, introductions, announcements.) Supper chairman. (She arranged for salads and sandwiches, coffee, etc.)

3. Discussion and Study Groups
(a) Kindergarten through CYF used recommended materials on Japan, with hand work, maps, songs, stories and filmstrips.
(b) DSF through all adult groups used *Japan Portfolio* and made other books on Japan available. Local speakers with first-hand knowledge of Christian missions in Japan were used.

4. Worship (everyone in sanctuary)
Jan. 12—DSF responsible. Participants were members of DSF. Message on "Missions and Our Responsibility—How God Looks at It" brought by a second-year college student.
Jan. 19—CYF responsible. A high school girl gave the message based upon the story of Kagawa. (Spotlight on tableau)
Jan. 26—Chi Rho responsible. Group of young people gave two stories from *The Full Circle* and used poems from *Songs from the Land of Dawn* besides scripture and prayer.
Feb 2.—Junior-Primary Group used a *kamishibai* to show pictures and tell about Japanese festivals.

5. Fellowship and Coffee Hour
Jan. 12—CYF responsible. Played Japanese games from *Fun and Festival in Japan.*
Jan. 19—CMF responsible. A Japanese minister, Hiroshi Kondoh, spoke informally and answered questions.
Jan. 26—CWF responsible. Used place mats with faces around them. Had individuals tell stories of faces (stories from *Face Sketches*) in first person.
Feb. 2—DSF responsible. A Japanese party, mostly from *Fun and Festival in Japan* and *CYF Studies Christian World Outreach.*

Other Activities

1. The school also included the regular CWF meeting on Jan. 7, when Mrs. Nissi Sato, wife of the Japanese consul in the city, spoke and showed some Japanese articles. Japanese decorations used as the setting for this meeting remained as background throughout the school of missions.

2. The regular family fellowship night was on Jan. 15 when again there were beautiful Japanese table decorations and a Japanese style show. Participants came in as theater goers while a commentator called attention to interesting things about them.

3. The CMF meeting on Jan. 27 used a true and false examination from *Monthly Programs for Men's Meetings* before and after a panel discussion concerning Japan. This was followed by a discussion.

How to Make a *Kamishibai*

The pictures and the story which they illustrate are the essential parts of a *kamishibai.* The frame is simply a matter of convenience.

Materials needed: Some sheets of construction paper, paste, scissors, a cardboard suit box, and pictures.

Method: Cut out pictures which illustrate the story you are going to tell. Paste only one picture on a sheet of construction paper. Make a frame for the pictures out of the cardboard suit box. The frame may be left plain, or it may be decorated with Japanese designs.

Cut a rectangle from the lid and bottom of the box, about an inch from the bottom edge with the box standing on its side. Make a slot in the top of the box to allow the pictures to be slipped into position. The rectangle cut from the box must be slightly smaller than the pictures so that they will rest against the frame. Each picture is placed in front of the one which precedes it.

Two scenes from one school of missions, which might be repeated in other situations. Left, an adult class in the school of missions at St. Charles Ave. Christian Church, New Orleans, La.; and, right, a worship center on the night the CYF was in charge of the worship program. Christ for Japan was the study theme.

Youth and Missions

So They Won't Forget Japan

'HE study journey through Japan may take teen-agers over mountain peaks ich will remain colorful and inspiring emories. These special occasions and activi- s can make more impressive all of the study d discussion programs, adding motivation d deepening insights. In addition, the te of festivity and novelty that special ents can supply will serve as a climax r all of the activities related to the Japan udy.

Japan Youth Banquet

Popular as Japan is sure to be with uth, it is the perfect theme for a youth nquet. It can be made distinctive in a umber of ways. A Japanese main dish is sy to prepare. Plum or cherry blossoms, rii, Mt. Fuji, and many other decorations n make the tables suggest Japan. Japanese ckground music and group singing of me songs from Japan may add another mension to atmosphere. Recipes, patterns d songs may be found in *CYF Studies orld Outreach*. (25 cents)

A parade of Japanese Christian friends ay be the program. Use the *Japan Place at*, which has ten photographs in its rder, at the plates. Tell the stories of number of the persons pictured on the at. A story or an interpretation of each n be found in *Japan Face Sketches*. (Place ats, $2.00 per 100. *Japan Face Sketches*, cents each.)

A play reading is another possibility. CYF may cut the one-act play *Between esterday and Tomorrow* so that a reading it will take about fifteen minutes. A arrator may briefly sum up parts of the ot. If parts are assigned students who ave had speech training in high school, e or two rehearsals should be sufficient. Price of play, 50 cents.)

Whatever the program of the banquet, you may use the Mt. Fuji name tags as place cards. Bend under the upper point, which is punched, so that only Fujiyama shows. If the meeting is an interchurch one where all guests are not acquainted, you may use the Mt. Fuji pieces as name tags. Place mats may be used and the program might be the *Face Sketches*. Use also pictures from *Glimpses of Japan*. If it is an interdenominational meeting, ask youth from other churches to supply some of the pictures and stories. Panels of pictures of young Japanese "friends" may be mounted and their stories told.

(Name tags with Fuji, 25 cents a dozen; $1.50 a hundred.)

A Book Banquet

Let a huge silhouette of an open book, with a map of Japan outlined on the double spread, stand in a prominent place. Each of three or four young people might take his place in front of the book and give a short talk on one of the Japan books. He may comment on its content and on its value to him. Use books on *Books Are Bridges* reading lists. Small book silhouettes may be used on the tables.

Dress Up Discussion Meetings

Leaders of study meetings can use some of the special items to make their points more incisive and attractive. Introduce fellow Christians of Japan through use of the pictures on the place mats and the stories in *Japan Face Sketches*. When the use of individual maps would make a point more clear, refer to the map on the place mat. Have group members add cities which are discussed.

Illustrate the spirit of Japanese Christians through the use of their stories and their work by use of pictures in *Glimpses of Japan* and the brief interpretation provided with the pictures of the set. (Price of set, 40 cents.) Show filmstrips and films which picture the land and the life of the people.

Have You Thought to Do This?

Have you sent to *Books Are Bridges*, 222 South Downey Avenue, Indianapolis 7, Ind., a report of all books read since July 1, 1957? It is now the end of the third quarter. Please report all reading done to date. Only books on the *Books Are Bridges* list count.

In years to come you will find useful some of the Japan items in use this year. Why not save:

CYF Studies Christian World Outreach
Chi Rho Fellowship Studies Christian World Outreach
(For worship and recreation material)
Glimpses of Japan (pictures good any time)
Japan Place Mats and *Japan Face Sketches*.

For study programs, banquets and world missions fairs these would prove useful.

Serve—Learn—Work This Summer

Volunteer Christian service projects offer youth experience which many pronounce the high point of their lives. If any young persons in your youth fellowship are considering enrolling for a work camp or other summer project, they would be interested in looking over the possibilities outlined below. For further information they should write to

Mrs. Ruth E. Milner
Department of Social Welfare
The United Christian Missionary Society
Indianapolis 7, Indiana

Five-week interracial work camp at Jarvis Christian College, Hawkins, Texas. College students. (Brotherhood)

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eft, a rhythm band at Joshi Sei Gakuin kindergarten in okyo. Right, an observation school of missions, involving n churches, was held at Springfield, Ill. Here the junior high group tells stories of the Japanese pictured on place mats. Mrs. Miriam Bixenman is the teacher of the class. The rhythm band picture is from the set *Glimpses of Japan*.
—M. Smoot Photos

WORLD CALL NEWS ROOM

Disciples on Program At Building Conference

THREE members of the staff of the Board of Church Extension of Disciples of Christ appeared on the program of the recent Church Architectural Conference and Exhibition, held in Detroit, Mich.

This conference, sponsored by the Church Architectural Guild of America and the department of church building of the National Council of Churches, brought together architects, directors of church building departments, leaders in Christian education and worship, laymen and ministers from local churches, and craftsmen. They discussed problems of mutual concern in church building.

William T. Pearcy, executive secretary of the Board of Church Extension, served as a member of one of the juries for the architectural exhibit. Rolland H. Sheafor, secretary and treasurer, served on a panel for the workshop on "Getting Ready to Build." Charles J. Betts, consulting architect for the Board of Church Extension, served as chairman for the workshop on "Building for the Total Program in the Small Church."

Furlough Service

Miss Ruth Leslie, missionary to Mexico with The United Christian Missionary Society, is giving three months of her furlough period to serve with the Spanish-speaking churches of Disciples of Christ in the New York area. Included are a church at Bridgeport, Conn., and the Puerto Rican congregations in East Harlem.

Miss Leslie, whose regular assignment is with the young people at Mountain of Light Farm near Pabellon, Ags., Mexico, is working primarily in the areas of youth work and religious education.

At T. C. U.

George Earle Owen, executive chairman of the division of general departments of the United Society, gave three addresses recently at Texas Christian University, Fort Worth, as part of the observance of Religious Emphasis Week.

Births

A son, Brian Lee, was born on Feb. 20 in Indianapolis to Mr. and Mrs. Donald D. Reisinger. Mr. Reisinger is assistant executive secretary of the Board of Higher Education. Mrs. Reisinger is the daughter of Hollis L. Turley, executive secretary of the Pension Fund of Disciples of Christ.

A daughter, Anne Marie, was born on Feb. 12 in Indianapolis to Dr. and Mrs. Robert Tobias. Dr. Tobias is the associate executive secretary of the Council on Christian Unity.

Mr. and Mrs. Thomas Griffin became parents of a son, Rayford Galen, on Feb. 6 in Indianapolis. Mr. Griffin is national director of Christian action and community service in the department of social welfare of the United Society.

Mr. and Mrs. Ronald Anderson, missionaries to Belgian Congo with the United Society, announce the birth of a son, John Alvin, on Feb. 8, in Belgium, where they are studying.

City Secretary

James H. Behler, national director in the department of institutional missions of the United Society for the past four years, begins work on April 1 as executive director of the Christian Church Union of Indianapolis. Mr. Behler holds the A.B. and B.D. degrees from Phillips University, Enid, Okla.

Religious Education

Paul A. Johnson of East Lansing, Mich., began his duties on March 1 as director of Christian education in Michigan. A native of Ohio, he took his undergraduate work at Chapman College, Orange, Calif., and Eureka (Ill.) College, receiving his A.B. degree from the latter school. He received his B.D. degree from The College of the Bible, Lexington, Ky., in 1954.

Author Honored

Miss Cynthia Pearl Maus, noted Disciple author, received the honorary Doctor of Literature degree on March 20 from Chapman College, Orange, Calif., in recognition of her contribution to Christian education. Miss Maus, 80 years old on March 9, is now working on her ninth book, *The Church and the Fine Arts*. She previously published other anthologies, *Christ and the Fine Arts* (1938), *The World's Great Madonnas* (1947), and *The Old Testament and the Fine Arts* (1954).

Miss Maus visited the Congo Mission of Disciples of Christ in 1956 during a world tour to obtain information for her new book. She is a pioneer youth worker among Disciples, having served for some years with the United Society.

Seeks Information

MRS. Frances Sprague of Mantua, Ohio, is seeking information concerning an auto accident in which she was involved. The accident occurred on October 12, 1957, outside the auditorium in Cleveland, Ohio, during the International Convention Assembly of Disciples of Christ.

Mrs. Sprague writes that she is attempting to find witnesses who saw the auto collision involving a police car and a 1952 four-door Dodge, about 10:30 P.M.

She writes that anyone with information should communicate with her at Mantua, Ohio (Telephone Crestwood 4-2882), or with her attorney, Howard J. Heilman, 2609 Lorain Avenue, Cleveland (Telephone Superior 1-5377).

Serves in Jamaica

Miss Agnes Henderson, former state Christian Women's Fellowship secretary in Oklahoma, is spending a period of six months in Jamaica helping churches prepare for the centennial of Christian work there. Churches of Jamaica have invited Miss Henderson to visit all their congregations, especially their CWF groups. Miss Henderson retired this past June after twenty years' work with the Oklahoma women's groups and with Phillips University students in Enid, Okla.

Departmental Associates

Two departmental associates have been named by the United Society.

Mrs. Betsy Collins has been appointed a departmental associate to continue her work with the Committee on Christian Vocations. Mrs. Geraldine Walker of Fort Worth, Tex., will have a similar title in the department of institutional missions.

Convention Staff

The three-year-old public relations department of the International Convention of Christian Churches (Disciples of Christ) has been expanded with the addition of Gene Irvine (Mrs. Jack) Schoenberg of Indianapolis as news assistant. The announcement was made by Ralph C. Neill, public relations director.

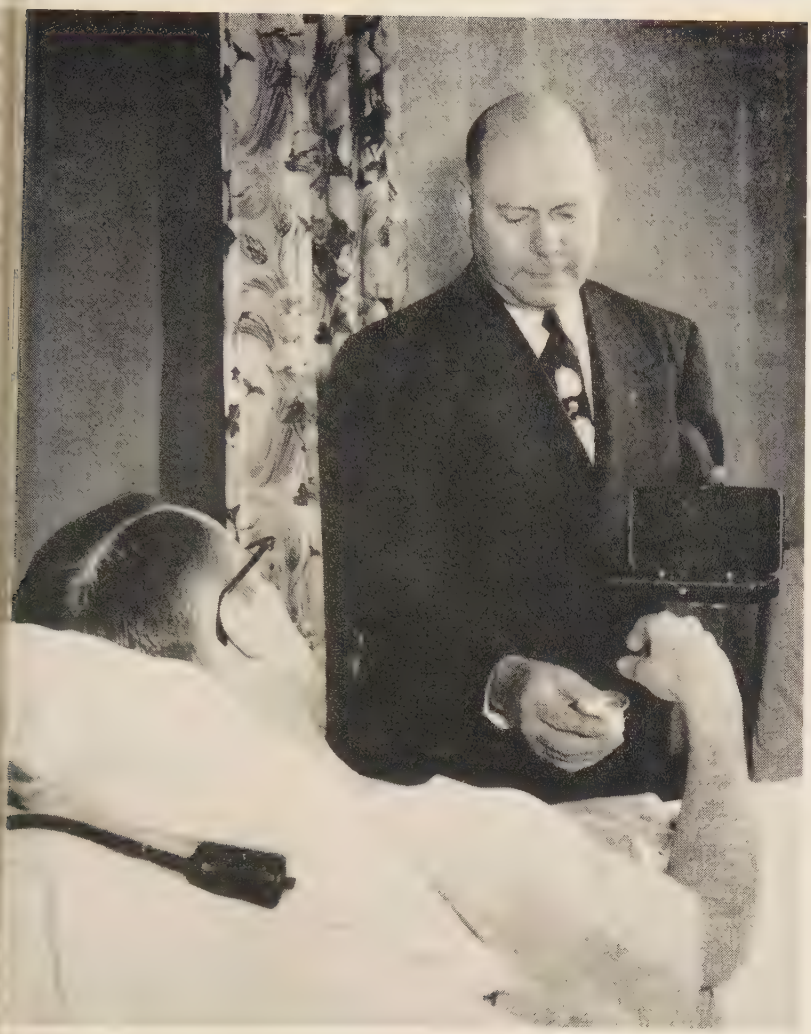
Mrs. Schoenberg was at one time an editorial assistant for WORLD CALL and later served as secretarial assistant to the director of public relations of the World Council of Churches in the WCC's American headquarters in New York City.

European Service

Two members of the staff of the United Society are giving special European service this spring. Miss Margaret Lawrence is in Great Britain, where she is taking part in a program of visitation among British Churches of Christ (Disciples), and Mark Rutherford will be in Europe April 13-20, speaking at fifteen men's rallies.

Miss Lawrence, a former missionary to China and a present member of the field staff of the United Society, was invited to help in the church visitation program by Miss May Segain, executive secretary of the British Christian Women's Fellowship. She was also asked to participate in the two C.W.F. conventions this spring in England and Scotland. She will return about May 8.

Mr. Rutherford, the assistant executive secretary of men's work for the United Society, is to address five assemblies in France and ten in Germany through the Protestant men's work program of the United States Army in Europe.



What Does it Mean to *Vernon Carter?*

When Vernon Carter ministers to hospital patients it means a great deal to know that he has behind him the support of the entire brotherhood of Disciples of Christ.

Vernon Carter is Disciples chaplain in the Mayo Clinic, Rochester, Minnesota. His ministry is sponsored by The United Christian Missionary Society and state societies of Iowa and Minnesota. He makes nearly three hundred calls each month, serving communion to patients and giving them words of comfort. He visits with families who have accompanied patients from other parts of the country, and encourages them to attend services in First Christian Church near the clinic.

Anyone who serves in the name of Christ wants to know that he is doing the best possible job, with the strongest possible backing from fellow-Christians. You can help support the Rochester Hospital Chaplaincy, and at the same time assure yourself a life income, through a United Society gift annuity agreement.

Your Gift Annuity Agreement with The United Christian Missionary Society

For information write:

Resources Department

THE UNITED CHRISTIAN MISSIONARY SOCIETY
222 S. DOWNEY AVENUE
INDIANAPOLIS 7, INDIANA

Book Chat

(*Continued from page 24*)

THE first conference on Faith and Order held on the North American continent took place at Oberlin, Ohio, in September, 1957. The official report of this conference has been published by The Bethany Press, titled after the theme of the conference, *The Nature of the Unity We Seek*. It is edited by Paul S. Minear and contains addresses, a record of the findings of the twelve sections, and Who's Who of delegates and participants from various communions. This reader was particularly struck with the irenical address by Angus Dun and the incisive analysis of Robert L. Calhoun. This work is indispensable to those building up a library of ecumenical records and is valuable for the general reader.

Books Mentioned in Book Chat

THE CHURCH: THE GIFTED AND THE RETARDED CHILD, by Charles F. Kemp. St. Louis. The Bethany Press. 189 pp. Price, $3.50.

DANGEROUS FATHERS, PROBLEM MOTHERS, AND TERRIBLE TEENS, by Carlyle Marney. New York and Nashville. Abingdon Press. 128 pp. Price, $2.00.

THE PRESENCE OF ETERNITY, by Rudolf Bultmann. New York. Harper & Brothers. 171 pp. Price, $3.00.

THE NATURE OF THE UNITY WE SEEK, edited by Paul S. Minear. St. Louis. The Bethany Press. 304 pp. Price, $4.00.

THE BIBLE COOK BOOK, by Marian Maeve O'Brien. St. Louis. The Bethany Press. 350 pp. Price, $3.95.

The author has an interesting book adapting foods of biblical days to our modern-day cooking methods and utensils. Each delicious recipe is given a name related to a place or person mentioned in the Bible, and most of the recipes use the good things found on every pantry shelf.

Every type recipe is given, from appetizers to desserts. Also, there is a section on table graces and one on "Feeding the Multitudes." This latter gives menus and recipes for large dinners and includes complete instructions as to figuring such essentials as cost and amounts. Each chapter is introduced with a short commentary on that particular food's usage and preparation during biblical times. This makes for interesting reading.

This is a book for the "tired housewife" to add zest and interest to her meal planning and preparation. Throughout the book Mrs. O'Brien expresses her love of cooking and also her love of God and her fellow man.

—MRS. ELIZABETH J. CONNER

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Book of the Month

HOW CHRISTIAN PARENTS FACE FAMILY PROBLEMS, by J. C. Wynn. Philadelphia. Westminster Press. Price, $2.50.

The Commission on the Promotion of Christian Literature recommends to Disciples of Christ for April reading, *How Christian Parents Face Family Problems*, by J. C. Wynn. In reviewing the book, Russell M. Bythewood, minister in Kansas City, Kansas, says:

"This is one of the most 'practical books' in family life and relationship I have been privileged to read."

Publications Received

EGYPT AND THE UNITED NATIONS. National Studies on International Organization. New York. Manhattan Publishing Co. $3.00.

PORTRAIT OF AN AMERICAN LABOR LEADER: WILLIAM L. HUTCHESON. By Maxwell C. Raddock. Yonkers, N. Y. American Institute of Social Science, Inc. $5.00.

FINDING GOD IN THE REDEMPTIVE FELLOWSHIP, by D. Elton Trueblood. Nashville. The Upper Room. Single, 15c; 8 for $1.00.

"WHERE DWELLEST THOU?" "COME AND SEE," by T. O. Day. New York. Exposition Press, Inc. $2.75.

AMERICAN FREEDOM AND CATHOLIC POWER 1958, by Paul Blanshard. Boston. The Beacon Press. $3.95.

Audio-Visual Suggestions

Two materials produced and released through the department of audio-visual services of The United Christian Missionary Society hold the audio-visual suggestion spotlight for this month.

A LETTER FROM ROSA. A missionary who plans to return to the field which he has served for two terms explains to his father why he feels constrained to return for further service as a missionary. He tells why he is doing this rather than remaining in this country where he would be nearer home and family. The film shows Mr. and Mrs. Byron Spice and scenes from their work in Asunción, Paraguay. 16mm sound; color; 10 min.; rental, $3.50.

BEYOND BRICK AND MORTAR is a documentary sound film with dramatic sequences. The story is the reminiscences of a missionary builder who with his family is returning home after having served a short term as a special worker with the Christian Mission in Belgian Congo, Africa. Against a background of primitive superstition the film contrasts the development of an improved life and an evolving Christian community. Release date, May 1, 1958. 16mm sound; 29 min.; color; rental, $10.00.

Bible reading and prayer, encouraged regularly through The Upper Room, are given special emphasis in the May-June Lay Witness Number, written by laymen from all around the world.

The experiences of these Christian men and women, as told in their own words, illustrate the meaning and value of the Scripture passages, the prayers, the meditations and the thoughts - for - the - day which compose each day's devotional.

You will find The Upper Room particularly helpful if you, too, would like to stimulate family Bible reading and prayer. Order NOW.

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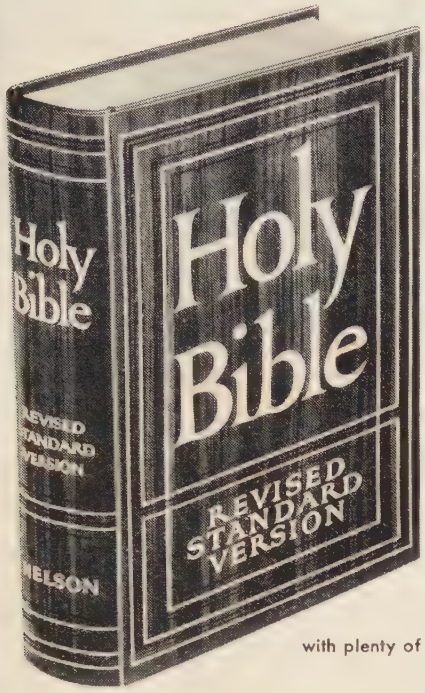

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The RSVB replaces out-of-date, confusing expressions with clear, understandable language—yet preserves the poetic beauty of the King James Version. It is based on the most authoritative texts available. Since many of these are ancient manuscripts only recently discovered, the RSVB is, in a sense, our *oldest* Bible, as well as our most accurate.

Because of this new clarity and accuracy, *the RSVB is a Bible even for someone who already has a Bible.*

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India-Paper Edition (2807X). Less than 1" thick, this fine Bible is easy to carry, an ideal gift for a traveler or one away from home. Black genuine leather, easy-to-read type, gold edges, ribbon marker. Limp style. Page size: 5¼" x 7½". Boxed **$9**

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Young people's Illustrated Edition (2804Z). Contains 12 full-color pictures and 12 maps in color. Invaluable for Scriptural study. Black leatheroid binding with zipper. Limp style. Page size: 5¼" x 7½". Boxed **$5.50**
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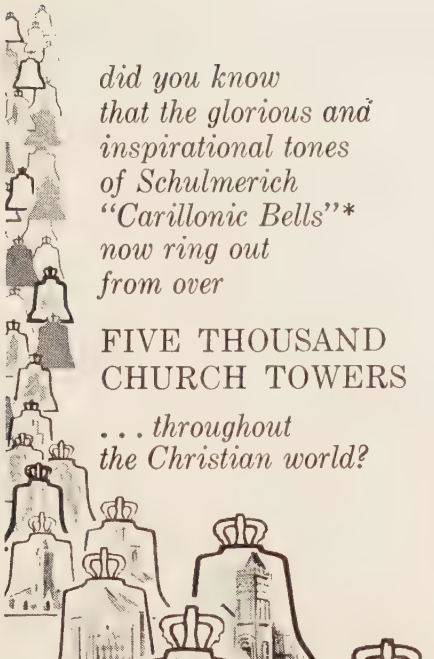

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Young people attending the youth conference in January at Mountain of Light Farm, near Pabellon, Mexico, clean lanterns for use by the delegates. Some lanterns are about 24 years old.

—Photo by Kepple

Warmth Marks Mexican Youth Conference

By ELLA HUFF KEPPLE*

AT the beginning of this year's youth conference for Disciples in Mexico, held in January at Mountain of Light Farm near Pabellon, director John Huegel said: "I wish several of you would tell us why you came to conference."

A number of conferees made the expected answers and then a Presbyterian youth, visiting with his Disciples of Christ friends, made a long speech, saying in effect: "I came to see what makes you tick! When I got into trouble your church went all out to pray for me and your members gave generously in order to pay for legal aid for me. Why did you bother? That is what I hope to find out here."

José's trouble had been unique. He worked in the federal treasurer's office in San Luis Potosí. Being conscientious he arrived on time, although few others did. One morning when only he had arrived, a man came and asked for 5,000 pesos ($400) of official stamps. José took the stamps from the safe and gave them to him, but instead of paying for them, the man pulled a gun. José looked into the gun barrel and fainted. The man and stamps disappeared and José was arrested.

Affair Dragged On

The affair dragged on and on in court. Things looked black for José. Everyone said, "Being a Protestant won't help him a bit in the courts."

Daniel Lopez de Lara, then pastor of Central Church in San Luis Potosí, called on his congregation to pray for this Presbyterian young man whom most of his people knew. He suggested that, since it was time to give Mother's Day gifts, that younger members consult with their mothers to see if they would not prefer that the money be put into a fund for legal aid for José. A surprisingly large amount of money was given. But even the lawyer was stumped, and José went to the penitentiary. Our pastor called his people together for renewed prayers, while others worked to obtain new evidence that would clear the young man. Two days later José walked out of prison, free, and the next morning he returned to his job in the treasury department.

On the last day of the conference it was cold, with rain, a flurry of snow, fog, and high winds. Wash pans left full of water by the pit that served for our washing had three inches of ice in the morning. But the cold did not bother us; in our "Open Heart Camp Fire Service" the night before there had been heart-warming testimonies. Among them was that of José, who said:

"I have found what you have—an intimacy with God. I had wondered how it really happened that I walked out the prison door free. Now I know. God worked because of your faith."

Yes, it was cold outside. But we had a feeling of warmth inside as we closed our youth conference.

*Mrs. Kepple is a missionary in Mexico with The United Christian Missionary Society.

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8. They Work for You . . .

In Undergirding The Total Ministry

(*Continued from page* 30)

Every year they visit brotherhood colleges and seminaries, for instance. Included are the noted interdenominational schools such as Yale, Chicago and Vanderbilt Divinity Schools and the Pacific School of Religion. No effort is neglected to enlist every young Disciples' minister in the Pension Fund.

In addition, they talk to preachers about their relationship to the Pension Fund. "Immediately," they reported, "a preacher begins talking about his own financial problems. And nearly all have plenty of them!"

Then all three of these men with other staff members share the incoming office mail. This includes the remittance correspondence as well as non-remittance letters. "These letters help us to keep in touch with the ministers and the churches," they

ain. They also follow up prospective bers with correspondence.

Ve get an abnormal amount of blue-day letters," says Dr. Sheets. "These n accompany the monthly remittances ministers." A recurring perplexity in nt years has concerned Social Security. isters may enroll as self-employed per-. The Pension Fund has been besieged n requests for more information about of the ramifications of participation in safeguard for old age.

The promotional job of the Pension d, which is a shared responsibility, is er done. For once a church is partici-ing in the pension system, nothing guar-ees that it will remain actively related aware of its responsibility for the to-ministry. "About seventy-eight per t of the churches which have ministers now enrolled in the Pension Plan," y state. There were 5,489 church and anization accounts at the end of 1957.

Net Gain of 238

There was a net gain of 238 members by Pension Fund for 1957 despite the fact t the same year had the greatest num-of members retiring. This made 4,962 ive members on December 31, 1957, plus 88 beneficiaries. Since 1931 there have en 10,458 different members of the Pen-n Plan.

Gerould Fox Prewitt, 56, is the treasurer d licensed appraiser of the Pension nd. He is responsible for the overall okkeeping throughout the year, the ndling of all receipts, and the manage-ent of investments. Seven persons work his treasury department.

He, or an assistant, works closely in advisory capacity with the trustees' fi-ance committee. The purchase of all ocks and bonds, for investment purposes, authorized by the trustees, not by mem-ers of the staff.

The treasury handles incoming receipts nd deposits. Mr. Prewitt appraises all roperties before loans are made on them. He is aided in this important task by two f the trustees.

Investment in Mortgage Loans

"We're working toward having sixty-five er cent of our investments in first-mort-age loans, just as are some of the large nsurance companies," says Mr. Prewitt. Another fifteen per cent of the total monies s invested in common stocks. The balance s divided between bonds and government nd other securities.

Harmon Otis Pritchard, 51, as actuary, s responsible for supervision of the ac-uarial records. "Actuarial soundness in-volves the determination of the proper amount of dollars in the reserve fund for present and future benefits," he explains. Both age and sex are factors considered in the recurring appraisal.

He serves in an advisory capacity with the trustees' committees on actuarial rules and ministerial relief and pension claims. He annually reviews with the trustees the annual actuarial reports of Huggins and Company of Philadelphia. In this company are the pension experts who calculate the risks and costs of the pension system. In addition to serving the Pension Fund, this consultative firm provides actuarial service for nearly all major Protestant pension boards and teacher retirement funds.

The largest part of Mr. Pritchard's work involves supervising the prompt posting of individual and church accounts. This makes it possible, on request, to determine the status of any account. All posting has been done by electric machines since 1954.

The processing of claims for death or disability claims Mr. Pritchard's attention. There are cards for all individual members and church and organization accounts. In addition, there is an actuarial card with its summary of salaries and dues and a correspondence file for both individual members and churches and organizations.

Pritchard Cites Experience

"The life experience of members of the Pension Fund has been well within actuarial calculations," said Mr. Pritchard with real satisfaction.

The Pension Fund staff of eight persons meets every Thursday morning. Special meetings may be held when necessary, even at a convention. Twenty-one secretarial and clerical assistants are on the payroll. Decisions concerning the annual Week of the Ministry observance, for instance, are made by the entire staff. The same is true of program plans and exhibits for the Assembly of the International Convention of Christian Churches (Disciples of Christ).

"The major part of our promotional thrust now," says Dr. Turley, "is at the younger preachers. We seek, always, the cooperation of all our churches to help solve an old, old problem. The question we must always face is not the relationship of one minister and a single congregation but of *the whole church with the total ministry.*"

Church and Labor—A Missionary's View

(*Continued from page* 20)

A Christian monthly, *The Worker,* is being published now. It is intended to interpret Christianity to the many workers with whom we have contacts. It has to answer the question, What does Christianity mean in society? at the level which the worker can understand.

Thirty-eight churches throughout Japan were chosen for a special evangelistic effort. A Christian who is an outstanding national leader of the labor union or socialist party front visited these churches. These people spoke in a big evangelistic meeting sponsored by the church.

It makes a deep impression when such a man from public life stands up and says, "I am a Christian; this is the reason why I am a Christian; you ought to be a Christian, too." The impact of such a witness is much deeper than when a paid church professional, from Japan or from abroad, delivers an address.

The success of such a meeting depends, of course, on the follow-up. But some churches are asking already to be included

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when such an evangelistic campaign is staged again.

For the second year now, theological students of two seminaries have worked for one year, part-time or whole-time, as students-in-industry and have gained invaluable insights into the situation, feeling and thinking of the workers. They will be informed future leaders in the church.

Here are excerpts from a report of some of these pioneers.

"Looking back over the first year's history of this effort, each of us has felt the inadequacy of the church in finding and meeting effectively the challenging needs of the working class people. But on the other hand, the experience has given us a feeling of joy and thanksgiving. God abundantly guided our journey. He brought hundreds of men and women to support financially as well as spiritually this new project in industrial evangelism. He called five ardent young men for His sowing and harvest.

One Worked at Kobe

"One of them was sent to work at a Seamen's Union at Kobe. He faced the need to study the sailing schedules of ships with Japanese seamen aboard in Kobe Port, as well as the needs of seamen and how to approach them. He became a regular subscriber to seamen's papers and periodicals and sent articles of his own to them. He conferred with personnel officers of the shipping companies and interviewed officials of the All-Japan Seamen's Union, both at Kobe and at the national headquarters.

"A second had a chance to work in a shipbuilding yard for a whole month, forty-eight hours per week. He learned the problems of the industrial workers. His may be the first of a line of ministers-in-industry in Japan. 'After the experience in the shipyard,' he said, 'I begin to feel that workers are near to me and their problems are my problems.'

"A third was sent to work with the National Railway Workers Evangelical Fellowship which has a history of ten years and forty-four branches throughout the country. His task had a dual purpose. One was to study the problems of the workers, and the other was to experiment on how to meet the needs of the workers by assisting some of the weak branches of this fellowship.

Have Helped Students

"These experiments have given to each of the students rich insights and fruitful suggestions in their preparation for the Christian ministry."

To succeed in industrial evangelism in Japan the church must take account of the following four points:

First, the church needs to create contact with management and labor and win their confidence. Only love, courage and patience will succeed here.

Second, the church must answer the question, What is the Christian message in the field of industry with its economic and social tensions? Some basic theological thinking has to be done here.

Third, the church must find the men and women who are fitted for this work. The graduate from a theological seminary is not necessarily the one who is best equipped for the task. It would be ideal if the church could find these personalities in industry itself and provide them with an adequate training. But the obstacle in Japan is that a man without an academic degree is not accepted as of real importance in church society.

Fourth, the church must realize that the field of industry is a mission field with challenges and opportunities of its own. It needs the spirit and heart of men who rejoice in moving out into the open, unprotected land where they will be sure only of one promise—that the risen Lord is already there. This adventure to meet Him there will be their only reward. The church in Japan is on the lookout for such men who are willing to live by hope. It is in this direction that the church asks for our prayers.

Classroom and Campus

(*Continued from page* 33)

vising its scholarship program in accordance with the philosophy inaugurated by the National College Scholarship Service. This philosophy says that students should be recognized for their scholastic achievements as well as leadership and artistic accomplishments, but the amount of money attached to these scholarships or grants should be based on individual need. Such administration of scholarships makes it possible for many additional qualified young people to attend college.

President Irvin E. Lunger, in announcing these new policies, pointed out that they will mean that the college will be using much more efficient methods in both areas.

William Woods College
Fulton, Missouri

W. R. Courtney, president of the Mexico Savings Bank, Mexico, Mo., was elected to the board of directors of the college at the mid-year meeting of the board.

Mr. Courtney, a native of Sedalia, has been long associated with banking circles in Missouri.

William Woods College and Westminster College of Fulton joined together in the observance of Religious Emphasis Week this year. The theme selected for the week was "Conformity or Commitment?"

Both schools had representative speakers during the week. Dr. H. B. Sissel, associate secretary of the department of social education and action of the Board of Christian Education of the Presbyterian Church in the U.S.A., and Miss Anne Queen, associate secretary of the Y.W.C.A. at the University of North Carolina, represented Westminster College. Dr. G. Curtis Jones, pastor of the Union Avenue Christian Church of St. Louis, Mo., and Mrs. Constance B. Nelson, who is with the Veterans Administration Mental Hygiene Clinic in Kansas City, Mo., in clinical psychology, represented William Woods College.

Expansion Reported in Jamaica

Projects Add Encouragement During Centennial Year

SCIPLES of Christ in Jamaica report a number of new expansion projects th promise to make this centennial one of the most fruitful in terms of vth.

issionary John T. Horber reports that church in Jamaica is preparing for a cial achievement project" which will completed this year during the celebra- of the one hundredth anniversary of Mission.

Some are undertaking repainting and iring projects, others are attempting establish new mission or preaching sta- is, and still others are reviewing their gram and hoping to revitalize it," he s.

One new church project has been nched by Mr. and Mrs. Freeman Red- g, missionary builders who came to aica six years ago on temporary assign- nt. The Reddings recently were as- ned the care and pastorate of the Kings- e Christian Church.

Area Needed Church

"In connection with this work," Mr. Hor- reports, "there was an area adjacent ich, while heavily populated, had no rch or Sunday school. Mr. Redding, er taking a survey of this area, called ntyre, decided that this would be an al location for a preaching mission and nday school."

At present the Reddings and their ughter, Carol, along with two of the orber children, hold Sunday afternoon vices in a clearing at the site. Some fifty ildren and adults have been attending.

A new building is being planned for the ifton church, which was swept away in e 1951 hurricane. The Duke Street Chris- n Church in Kingston, to which Mr. orber ministers, has taken upon itself the oject of rebuilding.

Meetings have been held in a home that as built upon the old property, but in cent months the number of children and dults—an average of 125—has taxed the cilities and made a new structure neces- ry. The new building will adequately rve the growing membership.

First Nursery School

"During the week," says Mr. Horber, "the uilding will also serve the community in ringing to the children the first nursery hool in the area. It is expected that near- 200 children will crowd the facilities at will need to be expanded at the rliest opportunity."

Several of the elders and deacons of the uke Street Church have been serving as nday school teachers and have been ringing the worship sessions to this com- unity.

The new building of the Pretoria Road hurch, to which Mr. Horber ministers, now in the final stages of construction. r. Redding, who has supervised construc- on, has been erecting the new building around the old, thus preventing the disruption of services. The new building is three times the size of the original and is divided in half so that one part will serve as the sanctuary and the other half as a school and social center.

Pretoria Road Church serves the western area of Kingston and is located in the center of a very populous area.

Ministering to the Hard-to-Reach

(Continued from page 27)

Some of the boys are brought into an older boys' group at Mexican Christian Institute, where they are under the influence of trained Christian workers. A number have abandoned their gangs in this way. All are encouraged to take an interest in some community, church or other group that has an organized program available for youth.

Calls for Mr. Ybarra's assistance come twenty-four hours a day, sometimes even from out of town. A boy who had entered

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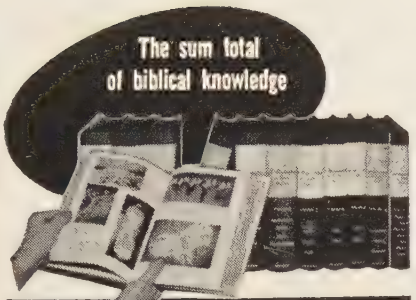

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the armed forces and had gone AWOL called for help one night. This required a quick trip to the state capital in Austin eighty miles away to get him.

In the two years that the program to help hard-to-reach boys has been under way many youths have been helped. Some have needed only a helping hand to steer them in the right direction. More have required extensive counseling over a long period. Some have even required psychological counseling.

Plans for expanding the hard-to-reach program are already being made, with a worker to handle the most advanced cases requiring special care. This will give Mr. Ybarra more time to watch for the first signs of delinquency and concentrate on them while they may be most easily corrected.

Plan to Extend Service

"We anticipate extending our service to the hopeless cases," Mr. Luna announced recently. "This will include working with families, child guidance clinics and other community resources for personality adjustment." The MCI director added, "We shall approach all available resources to provide the salary of such a person, including foundations that might underwrite it temporarily."

When Frank returned on leave from the Marine Corps in January and visited Mexican Christian Institute, his friends at MCI looked at the boy in the uniform of his country and were thankful that it was not a prison uniform and thought of the concern for the "lost" exemplified by Jesus that brought this new program into being.

Prayer Vigil

CWF Plans Observance

A PRAYER vigil by the women of the Christian churches (Disciples of Christ) will continue by states from Easter until June 30. Plans for the observance were made in Indianapolis in March by state and national officers of the Christian Women's Fellowship, meeting in annual conference.

Subject of the prayer vigil will be various causes supported by Disciples through their fund-raising organization, Unified Promotion. The women's organization has been committed to raise $2 million for these causes by the end of June.

Of the total amount, nearly half had been raised by March 4, according to Miss Velva Dreese, assistant executive secretary of the department of CWF of The United Christian Missionary Society. The goal was set in June this past year at Purdue University, West Lafayette, Indiana, at the CWF first quadrennial assembly.

Plans Laid for 1960's

Tentative plans for a program of study emphases and projects for the women's organization during the 1960's were discussed at the meetings in Indianapolis, and the work of the past year was reviewed.

Among speakers at the planning meeting was Robert Tobias, associate executive secretary of the Council on Christian Unity, an agency of Disciples of Christ, who recommended "frequent personal contacts with the women of the Eastern Orthodox and Coptic churches of the Middle East."

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Indiana, Oregon Churches Enter EHP

FIRST Christian Church, Lebanon, Oregon, and historic Central Christian of Indianapolis, Indiana, are among those adopting the WORLD CALL *Every Home Plan* in recent months. L. O. White is the pastor at Lebanon. Myron C. Cole ministers to "old Central."

Dr. Cole says of his 125-year-old congregation that it is "ecumenical in spirit and world-wide in outlook." He adds that "its leaders feel that modern news and views are essential to its growth.

"The informational process has validity. The written expression of Christ's spirit is essential to life's perspective. Therefore Central must be among the first of our churches to participate in the WORLD CALL *Every Home Plan.*"

Dr. Cole anticipates that the reading of WORLD CALL will bring to the members "a wholeness of faith and a sense of Christian unity. A sense of brotherhood will come from increased knowledge of the life and work of the Disciples of Christ."

Adopting the *Every Home Plan* was an achievement of the last year of Mr. White's ministry in Lebanon. He leaves in April to join the staff of The United Christian Missionary Society. (See news item in Global Highlights.)

He feels his successor at Lebanon will have a great advantage in coming to an

Mr. White

Dr. Cole

Every Home Plan church. Mr. White says that much credit for the far-sighted decision at Lebanon is due to Mrs. Neva Benton who heads the church's World Call committee.

Mr. White says that, since an earlier decision of the Lebanon church to become a part of the larger brotherhood program its leaders have sought every avenue of education possible. He adds:

"Now, with the *Every Home Plan* the church expects further to inform its constituency. Never again should it be necessary to make a decision about brotherhood participation. The church is taking seriously the slogan, 'Informed, Concerned, Committed.' With WORLD CALL in every home this should become more than a slogan,

A Witness in His Work

Japanese Student in U.S. Sees Task at Home

OUNG Japanese Christian, who is now n the United States studying hotel agement, plans to return home to his nts' scenic resort and make his work e a means of witnessing for Christ.

avid Hoshino, who attended Butler versity in Indianapolis and is now en- ed in Cornell University, Ithaca, New s, is one of many young Japanese who applying their religious convictions to r daily work, using their occupations means of furthering the cause of the istian minority in Japan.

Ir. Hoshino is the son of Mr. and Mrs. uke Hoshino, owners of a noted scenic rt at Karuizawa. The resort is the each year of Christian conferences, students of Disciples'-related schools in yo use the facilities each summer.

Entered Butler in 1956

Ir. Hoshino entered Butler University, institution affiliated with the Board of gher Education of Disciples of Christ, 1956. A year later his sister, Esther, graduated from high school in Japan d arrived in the United States that mer. She has been enrolled at Western llege for Women at Oxford, Ohio. A rd resident of Karuizawa is also in the ited States. He is Ki Nimori, young panese artist studying in Indianapolis. This past January, when Mr. Hoshino t for Cornell University, he said to mem- rs of Third Christian Church in In- napolis:

"There is much discussion as to who will the first to reach the moon. The dis- nce to the moon is not great, and man ll soon span it; but the distance be- een man and man is still very great, d I want to devote my life to bridging at distance with Christian love." Mr. oshino, his sister and Mr. Nimori all have embership in Third Church.

Letter Expressed Thanks

A recent letter to the church, sent by . Reiko Hoshino, surgeon-mother of avid and Esther, expressed thankfulness the Indianapolis congregation's spon- rship of her daughter and for the "kind- ss and tender care" shown to both her ildren.

"The world is getting very small," she ote, "and people are getting to know ch other very closely. Through my son's ters I am convinced that we are no nger different no matter where we are rn, what customs we may have, or what nd of language we may speak if we try understand each other with love and ap- eciation."

In speaking recently of her church's ng experience with overseas students, rs. A. C. Brooks, wife of the Third urch pastor, said, "All of us en- studying books about other coun- es, but nothing can equal knowing ese countries through their people. More urches should seek this opportunity. In very real way we build bridges of international friendship as we show kindness and hospitality to the many overseas students in our midst."

Protestant Publishing

PUBLISHING houses and bookstores of thirty-two bodies that are members of the Protestant Church-Owned Publishers' Association had gross sales of $95 million in 1957. This was reported at the group's seventh annual meeting in Buck Hill Falls, Pennsylvania, in February.

The houses publish books, periodicals, church school curriculum materials and other printed matter. They also manufacture and distribute church and Sunday school supplies.

Elected new president of the association was Wilbur H. Cramblet of St. Louis, president of the Christian Board of Publication and the Bethany Press. Birger Swenson of Rock Island, Illinois, general manager of the Augustana Book Concern, was named vice-president.

The 250 delegates held workshops on various aspects of public relations in the religious publishing business, and on management, accounting, personnel and merchandising.

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Here and There . . . With *World Call*

Dear World Call Reader:

The past weeks have been busy ones. In addition to the usual desk work, I have been setting up special meetings for World Call secretaries in Alabama and Ohio. The meetings are for the purpose of showing the World Call secretary how she may effectively promote WORLD CALL in her church. Sometimes she is given the erroneous impression that her duties end with notifying subscribers when it is time to renew and getting some new subscriptions—if possible! But she isn't told how to get people so interested they will want to subscribe. That is the secret of good promotion.

From time to time in this column I have mentioned such meetings for World Call secretaries in various parts of the country. Perhaps you would like to come behind the scenes with me to see the preliminary steps which must be taken to prepare for them.

First, a schedule must be worked out which will get me from one centrally located city to another without losing a day. This means two or three days with the Railroad Guide. The places within driving distance of each city are marked off by counties on the map. The counties are looked up in the *Year Book,* the churches in each one listed, and the list for each area alphabetized.

Next, the names and addresses for each church are filled in from our card file. Where there is no secretary, we go to the files of The United Christian Missionary Society for the name of someone to whom an invitation may be sent. Sometimes it is the minister—and sometimes the minister comes! All this coupled with the usual office work takes at least two weeks.

And then out comes the hotel Redbook. Letters of inquiry regarding accommodations for the meetings are sent to the hotels in each city. To get replies and compare them for the most satisfactory accommodations requires another week or ten days. A second round of letters must be sent to the hotels to accept or reject their offers.

The real merry-go-round begins to spin when we start writing the personal invitations to be sent to each one. A card is enclosed for the reply. We ask that it be returned as soon as possible, for a definite count must be given the hotel in advance.

From then on I anxiously await each mail for replies. Those who accept are checked with green ink. Those who send regrets, with red, and also deep disappointment. However, I am happy to say that the green checks always outnumber the red. An element of mystery is introduced when there is no reply at all. It leaves you wondering, "Why?"— or "What happened?"

But at last the day arrives when I take the train to this state or that for the meetings I have been working on so long. Maybe I can write a sequel to this sometime and tell you a little more of what goes on in the meetings. But for now, if an invitation to one comes to anybody in your church, be sure *somebody* replies "Yes."

Sincerely,
EVYLIN R. GRIBBLE,
NATIONAL WORLD CALL SECRETARY

Easter Program
Drama Set for NBC-TV

A SPECIAL hour-long Easter program will be televised on Sunday afternoon, April 6, by NBC-TV. This program, which is scheduled for 1:00 P.M. (Eastern Time), will be a cooperative venture of the network and the Broadcasting and Film Commission of the National Council of Churches.

The National Council regularly participates in a program, "Frontiers of Faith," on Sunday afternoon at 1:30-2:00, and this special Easter broadcast will serve as a lengthened replacement.

The April 6 program is a drama based on the experience of Barabbas, the condemned thief, who was released to the people the day Christ was crucified. It was written by Henry Denker, author of "Time Limit," the highly successful Broadway play that has since been made into a motion picture and is now having a nation-wide showing. Mr. Denker is also the author of the "Greatest Story Ever Told" series for radio and television.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1957, to January 31, 1958, Compared with July 1, 1956, to January 31, 1957

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1956-57	1957-58	1956-57	1957-58
Church	$ 997,876.34	$1,085,588.71	$250,891.64	$312,235.20
Sunday School	168,073.45	177,740.77	10,498.35	10,960.20
C.W.F.	686,769.99	754,230.06	25,451.54	16,208.21
Guild	22,831.91	27,028.93	1,371.90	1,219.56
Youth	42,943.01	48,506.83	736.25	1,049.42
Children	4,584.92	5,148.55	1,206.94	2,005.83
Individuals	10,905.90	19,158.00	38,727.20	42,967.80
Love Gifts	6,417.37			
Grand Totals	$1,940,402.89	$2,117,401.85	$328,883.92	$386,646.22
CWF and Guild Totals	$ 716,019.27*	$ 781,258.99	$ 26,823.44	$ 17,427.77

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $176,998.96 — 9.122%
Gain in designated gifts $57,762.30 — 17.563%
*Includes Love Gifts

Last Column

Prayer's Indelible Mark

IF you make a habit of sincere prayer your life will be profoundly altered. Prayer stamps with its indelible mark our actions and demeanor. A tranquility of bearing, a facial and bodily repose, are observed in those whose inner lives are thus enriched.

Within the depths of consciousness a flame kindles, and a man sees himself. He discovers his selfishness, his silly pride, his greed, his blunders. He develops a sense of moral obligation, intellectual humility. Thus begins a journey of the soul toward the realm of grace.

—ALEXIS CARREL

Now and Tomorrow

Out of the welter of time and place,
Out of the plexus of years,
Clearer and clearer shows the face
Of the new day as it appears.

Never the new completely arrives,
Never the old departs.
Ever we plan for the new in our lives
As we carry the old in our hearts.

Building from things of the present hour
Things that we handle and see—
Grant me, O God, the wisdom and power
To build for my neighbor and me.

—GEORGE E. MILLER
La Marque, Texas

It is with narrow-souled people as with narrow-necked bottles: The less they have in them the more noise they make pouring it out.

—ALEXANDER POPE

Advantage for All

However weary the Russians may be of negotiating with us—and their action at New York indicates that they are indeed weary—and however weary we may be of negotiating with them, neither side has any alternative that mankind can accept. The conference table remains as the only battle ground that can be countenanced by civilized mankind. The great powers can yet succeed, if they bring to the conference chamber the hope of securing only one kind of advantage—the advantage to all humanity.

—EDITORIAL IN *Washington Post*

Advice to Christians

When still governor of Georgia, Herman Talmadge tartly advised the churches to become non-segregated themselves before giving advice to others. There was a sting in this taunt. . . . In this grimy world hands are seldom clean and comparative purity of heart becomes more important unless mankind is to lose all sense of morality and of charity.

—LISTON POPE

SAVE FOR A SUNNY DAY!

THE advice to save for a "rainy day" is sound. But there is also joy and satisfaction in having .ved for a "sunny day."

THE Pension Fund and its predecessor, the Board of Ministerial Relief, has accepted deposits for savings from ministers, missionaries and Pension Plan members since 1912. These "sunny day" savers have had the advantage of the sound and substantial earnings of the Fund. Here is a partial list of "sunny day" matters for which such savings have been used:

1. **Increased retirement income.**
2. **Pension Fund Ministerial Annuities.**
3. **College education of children.**
4. **Housing, especially for retirement when a parsonage is no longer available.**
5. **A small estate, ultimately bequeathed to cherished Christian work.**

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800 TEST BUILDING
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—RNS Photo

EASTER

April 6

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